

THE Z. 5. 58
DESIGN
OF
Christianity.



S. Clem. Alexandr. Paedag.

πρακτικὸς, ἢ μεθοδικὸς ὢν ὁ Παιδαγωγὸς
ἢ καὶ τὸ τέλος αὐτοῦ βελτιῶσαι τὴν ψυχὴν ἔστιν,
ἢ διδάξαι σωφρονὸς τε, ἢ καὶ ὁπσισημαντικῶς
καθηγήσασθαι βίης.

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THE
DESIGN
OF
Christianity;
OR,

A plain Demonstration and Improvement of this Proposition,

VIZ.

That the enduing men with Inward Real Righteousness or True Holiness, was the *Ultimate End* of our Saviour's Coming into the World, and is the *Great Intendment* of His Blessed Gospel.

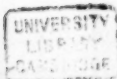
By EDWARD FOWLER, Rector of
Alhallows Breadstreet, London.

The Second Edition.

L O N D O N;

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TO

The Most Reverend Father in God,

GILBERT,

By Divine Providence, Lord Archbishop

OF

CANTERBURY,

*Primate of all England, and Metropolitan;
and one of his Majesties most Honourable
Privy Council, &c.*

May it please Your Grace,

THOUGH I am better acquainted
with my great defects, than fond-
ly to imagine I can write any
thing worthy a Dedication to a Person of
so *High Dignity* and *Great Wisdom*, yet since
your Concern for the best of Religions is
such as becomes *him* to have who is its
Chief Minister next under his Majesty in
the best of Churches, I have taken the
boldness for the *subjects* sake, to prefix
this Address to the following Discourse :
Nor can I doubt of your favourable inter-
pretation thereof, since your Grace is no

The Epistle Dedicatory.

whit less Eminent for *Candor*, *Generous Freedom* and an *Obliging Temper*, than for the High Place you hold in this Church and Kingdom, and the other Great Accomplishments that qualifie you for it.

My Lord, it is matter of great sadness to consider how strangely the Argument that is here handled, *The Design of Christianity*, is *mistaken* by many of its Professors, and how little 'tis *heeded* and laid to heart by the *Generality*. By which means it is not only become very lamentably unsuccessful to the making men *Sober*, *Righteous* and *Godly*; for which end it is so admirably contrived in all its parts: but is also so fearfully abused and practised upon, as to be made the *Occasion* of most vile and mischievous Opinions and Practices: Insomuch that not a few would probably have been *better* men, more *peaceable* and *governable*, less *proud*, *uncharitable*, *unjust* and *cruel*, would have judged more truly of their duty to *God*, their *Neighbour* and *Themselves*, had they made no claim to the title of *Christians*.

This

The Epistle Dedicatory.

This it is apparent, may be truly affirmed of those *Popish* Christians, whose lives are answerable to the corrupt Principles which are peculiar to that Faction: and if of multitudes that profess to reform from Popery the like were not too reasonably to be concluded, the *Church of England* would be in much happier circumstances than now she is.

Thanks be to God, the *Doctrine*, *Discipline* and *Liturgy* of our Church are so far from giving the least encouragement to Licentiousness and a wicked Life, that they are all adapted to the *building us up in our holy Faith*, and the rendering it effectual to the *cleansing us from all filthiness both of flesh and spirit*: And though too many of her professed *Sons* be no Credit to their *Mother*, yet all, who are not grossly prejudiced, must needs acknowledge, that their Vices are a most flat contradiction to their pretended Belief, and that they know no better men in the world, than are *those* in the Communion of our Church, whose Practice is governed by their Principles,

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It is therefore (My Lord) an indisputable Case, that if the Design of Christianity were better considered, we should not hear *Conscience* pleaded, as now adays it is, for Separation: it being impossible to instance in any one Condition of Communion with our Church that hath the least shadow of contradiction thereunto, that is inconsistent with, or in any respect *prejudicial* to that purity of heart and participation of the Divine Image, which is necessary to make us meet for the enjoyment of God. But I am sure, all Sober and Considerative Persons are abundantly satisfied from their sad observation, that the great Defection that hath been made from our Church hath proved infinitely pernicious to that Design: And that a lamentable decay of the *Power of Godliness*, and falling away from that *Righteousness*, *Purity*, *Humility* and *Charity*, the enduing men wherewith is *the* business of our Saviour's Religion, hath been the Product of Separation.

The Epistle Dedicatory.

It was therefore, my Lord, the design of the *former*, and is now of this *second* publication of this Treatise, to endeavour the undermining and subversion of those principles which have so fatal an influence, and that tend to make those who embrace them, extremely troublesome to the Church; ill Subjects and ill Neighbours, but most of all injurious to their own *Souls*. Those principles being apparently founded in the mistaking or not duly considering the Great Errand on which our Saviour was sent into the World, and the scope of the Religion he left behind him.

And, no doubt, there would quickly be observed a blessed Change in the Sentiments and Conversations of Christians, could they once be brought to a true and vigorous sense of the Design of Christianity. Towards the encrease of which may this mean endeavour be in any measure serviceable, I could not be perswaded to repent of my pains, though I were loaded still with more and heavier Censures

The Epistle Dedicatory.

fures by deluded and weak people (not to say worse of them) upon the account of it.

That the Divine Goodness would support your Grace under the burthen of your Age, and deliver you from the Infirmities that are incident thereunto: That the Church may long be blessed with your Prudent Government and the success of your Wise Counsels, and that you may live to see her present evils removed, and fears prevented, is the unfeigned and earnest prayer of,

My Lord,

Your Graces most Obedient

and Obliged Servant,

EDWARD FOWLER.

To the Reader.

READER,

WHereas there was, somewhat above a Twelve-moneth since, exposed to Publick view, a Free Discourse between the two intimate Friends, Theophilus and Philalethes; which containeth an Account of some Principles and Practices of certain Moderate Divines, &c. together with a Defence of them, I desire thee to take notice that in this Treatise is pursued the main and Fundamental Reason of that Dialogue: As, if thou art not a stranger to it, thou mayest easily guess by the foregoing Title-page. And if thou shalt please to give thy self the trouble of running over the following Pages, I hope thou wilt be satisfied that the Doctrines that are chiefly maintained in that Book, do most naturally result from, and those which are most opposed in it are confuted by the Argument that is here insisted on.

If thou conceivest that in Demonstrating the establishment of Real Righteousness and
True

To the Reader.

True Holiness in the world to be the Ultimate Design of our Saviours Coming, and the Grand and even whole Business of the Christian Institution, I have taken upon me to prove a Proposition that is as evidently and indisputably true as any First Principle; I must tell thee that I most heartily wish there were more of thy mind than I doubt there are: And that I have been so far from giving my Reader any the least Temptation to suspect the Contrary, that I have expressly (as thou wilt see) shewn, That there is nothing in the whole world more clearly apparent than the Truth thereof, to such as are not, either through Ignorance or Wilfulness, very strangely blinded; or that have, with any seriousness, read the New Testament or but a small part of it.

But though this be so, I may not be accused of so idly employing my self in the first Section, as if I there held up a Torch to shew the Sun; for I have pointed to it by its own light only; that is, exposed to thy View in a few leaves, the summ and substance of that abundant evidence which throughout the
Gospel

To the Reader.

Gospel is given us of that great Truth. And whosoever shall say that to do this was needless, I shall give him my unfeigned thanks, would he make me sensible that I am guilty of a mistake in believing otherwise: And, upon that account, rejoyce to be convinced, that I have in that business spent time impertinently.

But, alas, it is no less undeniable, that a Discourse of this nature is necessary and seasonable, than that the matter thereof is true: For it cannot be at all doubted, that the Design of the Christian Religion is by abundance of its Professors very sadly mistaken; and that (though it is with infinite plainness expressed to be no other than the Reformation of our Lives, and Purification of our Natures, and is wholly adapted to that purpose) the complaint that Tully took up of certain Philosophers, viz. that they esteemed their Philosophy *Ostentationem scientiæ, non Legem vitæ*, a boast of science, not a law of life, may be applied to not a few of those that are called Christians, concerning their opinion of Christianity.

And

To the Reader.

And besides that there are diverse Opinions that too many among us are greatly fond of, which make it absolutely certain that they think otherwise than they ought, and have entertained unworthy notions of the Design of the Gospel, it must be acknowledged that such Practices are likewise observable in the far greater part, as are a Demonstration that if they have no false conception of it, yet it is but little considered, and therefore not thorowly believed by them. And this alone is abundantly sufficient to avouch the Usefulness of my undertaking both in that and the two other Sections.

And till those that Profess themselves Christ's Disciples do more generally become effectually sensible (as those of the first Ages were) That the Mystery into which they are initiated is purely a Mystery of Godliness, and that it is entirely composed of such Principles as tend thoroughly to instruct Mankind in the Particulars of that Duty that the Law of their Nature obligeth them to; towards their Creator, themselves and their Fellow-creatures; together with the most
Powerful

To the Reader.

Powerful Motives to Excite, and the best means and most successful assistances to enable them to a faithful discharge of them; we may never hope to out-live or to see the least abatement of that gross Superstition, Fanaticism and Enthusiasm, or those mad Enormities and most impious Practices which have now for a very long time sullied and most miserably defaced the beauty, obscured, nay, and even utterly extinguish'd the glory of the Church of Christ; have laid the honour, which she was deservedly once crowned with, in the very dust; and bring the horriddest scandal upon her holy profession and that Blessed Name she is called by.

But not to detain thee with a tedious Preface; thou wilt have no reason to accuse me, upon the account of this Discourse, of starting and troubling the world with any more Controversies; but mayest on the contrary be greatly assured, That there cannot be taken a more effectual course to put an end to those we are at this day disturb'd with, and to the pernicious effects of all whatsoever, than is the right explaining and well improving
of

To the Reader.

of the Subject that is here handled: For this is to strike at the Grand cause of them, they being to be imputed to nothing so much as to the Ignorance of, or Non-attendance to, the Design of Christianity.

I will add no more, but that if thou shalt please to accept this small performance as ingenuously and candidly as it is meant honestly; and believe that it proceeds not from an Humour of Scribling, but a sincere desire of doing some service, thou wilt be but just to him, who is ambitious of nothing so much as of being Instrumental towards the promoting of that most Excellent and infinitely Important Design in thy Heart and Life.

E. F.

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P. 277.

Imprimatur,
Rob. Grove R. P. Dom.
Episc. Lond. à sac. Dom.

April 17.
1671.

The Introduction.

THE Accusation that *Celsus* and *Julian*, the Grand Adversaries of the Christian Religion, had the impudent confidence to fasten upon it; namely, That it indulgeth men in, and encourageth them to the practice of immorality and wickedness, is so notoriously false and groundless; that there is nothing truer, or more perspicuously held forth in the Books that contain Christianity, than that the perfectly contrary is the *Great Design* of it. But yet notwithstanding, those that shall heedfully observe the lives and actions of an Infinite number of such as call Christ their Master, would be very shrewdly tempted undoubtedly to conclude, that they secretly think, what those Heathens had the face to publish.

And as for (I fear I may say) even most of those Professors of Faith in Christ, which have escaped the *scandalous* and more *gross* pollutions of the world; that man that shall take an exact survey of their conversations also, and consider what matters they most busie themselves about, what the

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the designs are which they chiefly prosecute, and that not only as *Men*, but as *Christians* too ; what things they are that exercise most of their *Zeal*, and for and against which is spent the greatest part of their *Religious Heat* ; will be strongly inclined to suspect, that, though they have not entertained so highly dishonourable an opinion of their Saviour, as to esteem him a Patron of Vice and Wickedness, yet they think so undervaluingly of Him, as to judge him so mean a Friend to Holiness, as that the promoting it in mens hearts and lives, if it was at all a Design of His coming into the world, and of the Religion He left behind Him, yet it was at best but a *Bye-one*, and that some other matters were much more in his Eye, and principally intended by Him.

Though I will not say that the greater part of our most forward Professors have their Heads Leavened with such thoughts, yet any one may dare to affirm that they behave themselves exactly as if they had : And moreover I am absolutely certain, that it is utterly impossible, men should make such a Bustle and Stir about matters of none, or but small importance, to the serving or prejudicing the real Interest of their Souls ; and, on the other hand, be as
Luke-

The Introduction.

Lukewarm, unconcern'd and Careless in diverse things that have the most *immediate* and *direct* tendency to their Eternal Wellfare; if they *duly* considered and had a *quick* sense of what was now intimated, *viz.* That the *Business* that brought the Blessed Jesus by the appointment of God the Father down from Heaven; and the *End* of His making us the *Objects* of such rich and Transcendent Kindness, was the destroying of Sin in us, the Renewing of our depraved Natures, the Ennobling our Souls with Virtuous Qualities and Divine Dispositions and Tempers, and (in one word) the making us partakers of His Holiness. And so long as there are but few that either believe or Consider, that this is *The End of Christianity*, and that alone which it *directly* drives at, it cannot be matter of Wonder, if multitudes of those which lay a great claim to it, should be (as Excellent a Religion as it is) little the *better*, nay, and in some respects even the *worse* for it.

And on the Contrary, it is not to be in the least doubted, That nothing can be so available to the introducing of a better state of things, the abating and perfectly quenching our intemperate Heats, the regulating and bringing into due order our wild exorbitances, the governing and restrain-

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straining our extravagant and Heady Zeal; the induing us with becoming tempers, sober thoughts, and good spirits, as would the thorow-belief, the due minding and digesting of this one Principle.

And for this Reason, I am not able to imagine how time may be spent to better purpose, than in endeavouring to possess mens minds with it: And to Contribute thereunto, what it can, is the Business of this Treatise: Whereof these following, are the General Heads: which shall be insisted on with all possible perspicuity, and convenient brevity, viz.

1. First, *A plain Demonstration, that, True Holiness is the Special Design of Christianity.*

2. Secondly, *An Account, how it comes to pass that our Saviour hath laid such Stress upon this, as to prefer it before all other.*

3. Thirdly, *An Improvement of the whole Discourse, in diverse (and most of them Practical) Inferences.*

SECT.

SECT. I.

That True Holiness is the
Design of Christianity,
plainly Demonstrated.

CHAP. I.

The Nature of True Holiness Described.

IN order to this Demonstration it is necessary to be premised, That the *Holiness* which is the Design of the Religion of Christ *Jesus*, and is by various Forms of Speech express'd in the Gospel (as by *Godliness, Righteousness, Conversion* and *Turning from Sin, Partaking of a Divine Nature*, with many other) is *such* as is so in the most proper and highest sence: Not such as is Subjected in any thing *without* us, or is made ours by a mere *External application*, or is only *Partial*; But is Originally seated in the *Soul and Spirit*, is a Complication and Combination of all Vertues, and hath an influence upon the whole man (as

B

shall

shall hereafter be made to appear) and may be described after this manner.

It is so sound and healthful a Complexion of Soul, as maintains in life and vigour whatsoever is Essential to it, and suffers not any thing unnatural to mix with that which is so; by the force and power whereof a man is enabled to behave himself as becometh a Creature indued with a principle of Reason; keeps his Supreme Faculty in its Throne, brings in to due Subjection all his Inferiour ones, his sensual Imagination, his Brutish Passions and Affections.

It is the Purity of the Humane Nature, engaging those in whom it resides, to demean themselves suitably to that state in which God hath placed them, and not to act disbecomingly in any Condition, Circumstance, or Relation.

It is a Divine or God-like Nature, causing an hearty approbation of, and an affectionate compliance with the Eternal Laws of Righteousness; and a behaviour agreeable to the Essential and Immutable differences of Good and Evil.

But to be somewhat more express and distinct, though very brief.

This Holiness is so excellent a Principle, or Habit of Soul, as causeth those that are possessed of it (I mean so far forth as it

it is vigorous and predominant in them,)

First, To perform all Good and Virtuous Actions, whensoever there is occasion and Opportunity ; and ever Carefully to abstain from those that are of a Contrary Nature.

Secondly, To do the one, and avoid the other, from truly *generous* Motives and Principles.

Now, in order to the right understanding of this, it is to be observ'd, That *Actions* may become *Duties* or *Sins* these two ways.

First, As they are Compliances with, or Transgressions of Divine *Positive* Precepts. These are the Declarations of the *Arbitrary* Will of God, whereby He restrains our liberty for great and wise reasons, in things that are of an indifferent nature, and absolutely considered are neither Good, nor Evil : And so makes things not good in themselves (and capable of becoming so, only by reason of certain Circumstances) *Duties* ; and things not evil in themselves, *Sins*. Such were all the Injunctions and Prohibitions of the *Ceremonial* Law ; and some few such we have under the Gospel.

Secondly, Actions are made *Duties* or *Sins*, as they are agreeable or opposite to

the Divine *Moral* Laws: That is, Those which are of an Indispensable and Eternal obligation, which were first written in mens hearts, and Originally Dictates of Humane Nature, or necessary Conclusions and Deductions from them.

By the way, I take it for granted (and I cannot imagine how any *Considerative*, supposing he be not a very *Debaush'd*, person can in the least doubt it,) That there are *First Principles* in *Morals*, as well as in the *Mathematicks*, *Metaphysicks*, &c. I mean such as are self-evident, and therefore not capable of being properly demonstrated; as being no less knowable and easily assented to, than any Proposition that may be brought for the proof of them.

Now the *Holiness* we are describing is such, as engageth to the performance of the *Former sort of Duties*, and forbearance of the *Former sort of Sins*, for this Reason *primarily*, because it pleaseth Almighty God to command the one, and forbid the other: Which Reason is founded upon this certain Principle; *That it is most highly becoming all Reasonable Creatures to obey God in every thing*; and, *as much disbecoming them, in any thing to disobey him*. And secondarily, upon the account of the Reasons (if they

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they are known) for which God made those Laws. And the Reasons of the *Positive* Laws contained in the Gospel are declared, of which I know not above three that are *purely* So, *viz.* That of going to God by Christ, and the Institutions of *Baptism* and the *Lord's Supper*.

Again, This *Holiness* is such as engageth to the performance of the *Duties*, and forbearance of the *Sins* of the *second kind*; not merely because it is the Divine pleasure to publish Commands of *those*, and Prohibitions of *these*; but also, and especially, for the *Reasons*, which moved God to make those Publications: namely, because *those* are Good in *themselves*, and infinitely becoming Creatures indued with Understanding and Liberty of Will; and *these* are no less evil in *their own Nature*, and unworthy of them.

That man that would forbear, gratefully to acknowledge his Obligations to God, or to do to his Neighbour as he would that he should do to him, &c. on the one hand; and would not stick at dishonouring his Maker, or abusing his Fellow Creatures in any kind, &c. on the other; if there were no *written Law* of God for the former, and against the latter; doth not *those Duties*, nor forbears *these Sins*, by virtue of an

Holy nature that informs and acts him ; but is induced thereunto by a mere *Animal* principle, and because it is his *interest* so to do. And the Reason is clear, because no one that doth thus, only in regard of the *Written Precepts* and Prohibitions of the Divine Majesty, doth so out of respect to them, as *such*, but as they have *promises*, but especially *threatnings* annexed to them : For to be sure, he that performs the one, and forbears the other from any Lovely notion he hath of *Obedience*, and any hateful one he hath conceived of *disobedience*, will also make Conscience of *those* and the like Duties, in regard of the goodness, becomingness, and Excellency he discerns in *them* ; and will abstain from *these* and the like Sins, because of the intrinsick Evil, Turpitude, and Deformity he apprehends in *them* : For *those* are no whit less manifestly lovely, and Worthy of Mankind, than is *Obedience* to the Divine Will, considered in an abstracted notion ; nor *these* less apparently vile, and abominable than is *Disobedience*. For, that very Reason, that makes it an intolerable thing to disobey a Law of God, (*viz.* because it is highly *Unjust* so to do) makes it so also to Commit the forementioned, and such like Sins ; and so on the Contrary. Now this
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Proposition; *That it is a base thing to do unjustly*, is one of those which I call *first principles*; than which there is nothing Mankind doth more naturally assent to: And those Sins with many other are alike plain instances and expressions of that shameful vice *Injustice*, though not of an equal degree of it.

The summ of what we have said in this account of the Nature of *True Holiness* is this, *viz.* *That it is such a Disposition and Temper of the inward man, as powerfully inclines it carefully to regard and attend to, affectionately to embrace and adhere to, to be actuated by, and under the Government of all those Good Practical Principles that are made known either by Revelation, Nature, or the use of Reason.*

Now though Nothing is more natural to the Souls of Men considered in their pure Essentials, and as they came out of their Creator's hands, than this most Excellent Temper; yet by their Apostasie from God, and sinking into Brutish sensuality, did they sadly dispossess themselves of it, and so became like the Beasts which perish. But it pleased the Infinite Goodness of the Divine Majesty not to give us over so; For when we had destroyed our selves, in him was our Help found.

He greatly concerned himself for the Recovery of Fallen Mankind by various means and Methods, and when the world was at the very worst, did he make use of the most Sovereign and effectual Remedy. *He, who at sundry times, and in diverse manners spake in time past unto the Fathers by the Prophets, did in these last days send his dearly Beloved, and only Begotten Son to us.* And to prove that the Great Errand he came upon was the effecting of our Deliverance out of that sinful State we had brought our selves into, and the putting us again into possession of that Holiness which we had Lost, is now our Next Business.

CHAP. II.

A General Demonstration that the Holiness Described is the Design of Christianity, by a Climax of Seven particulars.

IN the first place, in order to the proof of this, it is worthy our observation, that S. John the Baptist being sent to prepare the way before our Saviour, did so, by teaching the Doctrine of Repentance, and Baptizing men thereunto: And that we
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no sooner read of his appearing in Publick; and entring upon his Office of *Harbinger* or *Fore-runner*, but we find him Preaching this Doctrine, and making use of the News of the *Messiah's* Approach, as a Motive to perswade them to that Duty. *Matth. 3. 1, 2. In those days came John the Baptist preaching in the Wilderness of Judea, and saying; Repent ye, for the Kingdom of Heaven is at hand.* And this was that which the Angel foretold *Zacharias* he should do, when he gave him the first notice that he should be the Father of such a Son, *Luke 1. 16, 17. And many of the children of Israel shall he turn to the Lord their God; and he shall go before him in the power, and Spirit of Elias, to turn the Hearts of the Fathers to the Children, and the disobedient to the Wisdom of the just; to make ready a people prepared for the Lord:* That is, He shall make way for the *Messiah* with the same zeal against all wickedness, as was expressed by *Elias*, and likewise with an immediate Commission from Heaven, as he had, in order to the working of a General Reformation among the Jews. This sheweth that Christ's Great errand into the world was mens thorow-conversion from Sin, and the making them truly Holy; seeing that the only preparation necessary for the entertain-

tainment of him consisted in having this work begun in them.

Secondly, Upon the first news of Christ's near Approach brought by *Malachi* the last of the Prophets, this is expressed by him as that which should be his Grand Business when he was come, *Mal. 3. 1, 2, 3. --- The Lord, whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in (or, have a longing expectation of :) Behold, he shall come, saith the Lord of Hosts : But who may abide the day of his coming ? Or who shall stand when he appeareth ? For he is like a Refiner's fire, and like Fuller's Soap : And he shall sit as a Refiner, and purifier of Silver ; and he shall purifie the Sons of Levi, and purge them as Gold is purged, &c.*

Thirdly, Immediately after his conception in the womb of the Blessed Virgin, this was foretold to *Joseph* concerning him by an Angel, *Matth. 1. 21. She shall bring forth a Son, and thou shalt call his Name Jesus ; for He shall save his people from their sins.* This Blessing of making men Holy was so much the design of Christ's coming, that He had his very Name from it. Observe the words are ; *He shall save his people from their sins ;* not from the punishment of them : And (as will fully appear hereafter) that is the primary

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II

mary sence of them, which is most plainly expressed in them: That he shall save his people from the *punishment of sin* is a true sence too, but it is *secondary* and implied only; as this *latter* is the never-failing and necessary consequent of the former Salvation.

This again was foretold by *Zacharias*, betwixt his Conception and Birth. He saith, *Luke 1. 72, &c.* That God performed his covenant in sending Christ; which covenant consists in this, That He would grant us, that We being delivered out of the hands of our enemies, might serve him without fear, in Holiness and Righteousness before him, all the days of our Life.

Fourthly, We likewise find this expressed by *Simeon*, immediately upon his Birth, *Luke 2. 32.* Where having called him God's Salvation, which He had prepared before the face of all people, he adds that, *He is a Light to lighten the Gentiles*: whereby is meant, that he should bring them into the way of Righteousness and true Holiness. Holiness is in not a few places expressed by the Metaphor of Light, and Wickedness by that of Darkness: Turning from Darkness to Light is explained by *Turning from the * *Acts 26.* power of Satan unto God. And the following clause, *viz. And the Glory of thy people Israel,*

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* Gal. 4.9.

rael, signifieth the same thing: Namely, that in the place of their outward and Ceremonial observances, called by the Apostle * *Beggerly Elements*; He should bring in among them a far more Noble, *viz.* an inward substantial and Everlasting Righteousness; and by abrogating *that*, and establishing only *this* Righteousness, He should enlarge their Church, an accession of the Gentiles being by that means made unto it.

Fifthly, This is expressed by S. *John* the Baptist, immediately before our Saviour's solemn entrance upon his office, as the business he was undertaking, *Matth. 3. 11, 12.* *I indeed baptize you with Water unto repentance* (that is especially from the more plain and confessed exorbitances) *but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire:* (which will take away those stains and pollutions, that *Water* cannot:) *whose fan is in his hand, and he will thoroughly purge his floor.*

Sixthly, Again, after our Saviour's entrance upon his office, he himself declared, that, *He came to call sinners to Repentance:* And that he was so far from coming to destroy the Law and the Prophets, that he
came

came πληρῶσαι, to fulfil, or perfect them, that is, by giving more and higher instances of Moral Duties than were before expressly given : And he tells the Jews presently after, that, *Except their Righteousness shall exceed the Righteousness of the Scribes and Pharisees* (that is, unless it be above their Partial and merely External Righteousness) *they shall in no case enter into the Kingdom of Heaven.* And he abundantly made it appear, (as will be quickly shewn) that the Reformation of mens lives, and Purification of their Nature were the Great Business that he designed.

Mat. 5. 1
Or πλη-
ρῶσαι,
may signi-
fie fully to
Preach. 25
Rom. 15.
19. & Col.
1. 25.

Lastly, This was frequently asserted, after he forsook the World, by the Apostles he left behind him. S. Peter told his Country-men, *Acts 3. 26.* That as God sent Christ to bless them, so the Blessing designed them by him, consisted in turning them from their iniquities. To you first (saith he) God having raised up his Son Jesus, sent him to bless you, by turning every one of you from his iniquities. Again, *Acts 5. 31.* the same Apostle, with others, saith that, Him hath God exalted with his Right Hand, to be a Prince and a Saviour, to give Repentance to Israel, and forgiveness of Sins. Repentance first, and then Forgiveness. S. John tells us, 1 Epist. 3. 8. that,

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for this purpose the Son of God was manifested, that he might destroy the works of the Devil. And S. Paul calleth the Gospel of Christ, *The Mystery of Godliness*, 1 Tim. 3. 16. *The Doctrine that is according to Godliness*. And gives us to understand that, that which the Grace of God which brings Salvation teacheth, is, *that denying Ungodliness, and all worldly Lusts, we should live Soberly, Righteously, and Godly in this Present World*, Tit. 2. 12.

CHAP. III.

A Particular Demonstration that Holiness is the only Design of the Precepts of the Gospel. And that they require, 1. The Most Extensive Holiness, 2. The most Intensive. An Objection answered.

BUT to give a more particular proof of what we have undertaken.

First, It is most apparent, That *Holiness* is the Design, the only Design of the *Christian Precepts*, and that this is the Mark which they are wholly levelled at. What

* Rom. 7.

the * Apostle spake of the *Jewish*, may be much more said of the *Christian Law*, that *It is Holy, just, and Good*. For as Cle-

mens

mens Alexandrinus in his *Pædagogus* saith, *ἐν Χρῆστῳ νηπιότης τελείωσις ἔστιν, &c.* Even *Infant-Christiānity* is perfection, compared with the Law or the Mosaical Dispensation.

There is no *Affirmative Precept* in the Gospel, but it either Commands *Holiness* in the general, or one or more Particular *Vertue*, or *Habit of Holiness*, or some *Essential Act* or *Acts* of it; or *Means* and *Helps* to the *Acquiring*, *Maintaining*, or *Encrease* of it. Such as *Hearing* and *Reading the Word*, *Prayer*, *Meditation*, *Good Conference*, *Watchfulness* against *Temptations*, *Avoiding occasions of evil*, &c.

And there is no *Negative Precept*, but doth forbid the *Contrary* to some one or more of those *Duties*; but doth forbid some thing or other that doth tend either directly or indirectly, immediately or mediately, in its own nature or by reason of some *Circumstance* to the depraving of *Humane Nature*, and rendring us *Perfectly Wicked*, or in some degree or other *less holy*.

To make this appear by going over the *Several Precepts* contained in the Gospel, would be a work of too much time; but whosoever, as he reads them, shall duly consider each of them, cannot be to seek for *Satisfaction*, concerning the truth of what

what I have now said; and I dare undertake he will readily acknowledge, That there is nothing that is not upon its own, or some one or other, account, greatly Becoming us, and Perfective of Humane Nature, in the whole Gospel *Commanded*: And that there is not any thing in it self, and in all respects innocent, there *forbidden*. This can be by no means said concerning the *Precepts* of the Law of *Moses*; but that it may concerning those of the Gospel, is absolutely Certain.

But my whole Discourse upon this present Argument shall be confined to these two Heads: Namely to shew, *That the Christian Precepts require the most Extensive, and most Intensive Holiness*; that is, exactly such a Holiness as hath been described.

First, *They require the most Extensive Holiness*, Not only towards God, but also towards our Neighbour, and our selves. In the forecited place, *Tit. 2. 12.* S. Paul puts all these together, under the Phrases of *Living Soberly, Righteously, and Godly*, as making up that *Holiness* which the Grace of God, that brings Salvation, teacheth. The *Precepts* of our Saviour command us not only to give unto God the things
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that are *God's*; but also to *Cæsar* the things that are *Cæsar's*: Not only to obey *God* in all things, but to be subject likewise to every Ordinance of *Man* for the Lords Sake, that is, to every Ordinance of *Man* that doth not Contradict the Law of *God*: Not only to fear *God*, but also to honour the King, and to obey our spiritual Governours likewise, which watch for our Souls, &c. and to behave our selves towards all persons suitably to the Relations we stand in to them: Wives to submit themselves to their own Husbands, as unto the Lord; Husbands to love their Wives even as *Christ* loved the Church: Children to obey their Parents in the Lord; and Fathers not to provoke their Children to wrath, but to bring them up in the nurture and admonition of the Lord: Servants to be obedient to their Masters, with singleness of heart as unto *Christ*, &c. and Masters to do the same things unto them, forbearing threatning, or a harsh behaviour towards them, knowing that they have a Master in Heaven, with whom is no respect of persons. We ^{Eph. 6.} are commanded to love not our *Relations* or our *Friends* only, but also *all Mankind*; and to do good to *all* without exception, though especially to the *Houſhold*

Mat. 5.

of Faith; to good men. Nay our Saviour hath laid a strict charge upon us, not to exclude our malicious *enemies* from our love (that is, of *benevolence*) but to pray for them that despitefully use us, and to Bless those that Curse us. Which Law as harshly as it sounds to Carnal Persons, they themselves cannot but acknowledge that what it enjoyneth, is heroically and highly vertuous.

Secondly, *The Christian Precepts require the most Intensive Holiness*; Not only *Negative* but *Positive*, as was now intimated; that is, Not only the forbearance of what is evil, but the performance also of what is good: Not only Holiness of *Actions* and *Words*, but likewise of *Affections* and *Thoughts*: The worship of God with the Spirit, as well as with the outward man; a Holy frame and habit of mind, as well as a holy life. They forbid cherishing sin in the *heart*, as well as practising it in the *Conversation*. They make *lusting after a Woman*, Adultery, as well as the *Gross Act* of Uncleanness. They make *Malice*, Murther, as well as *Killing*; They forbid Coveting no less than defrauding; and being in love with this worlds goods, as much as getting them by unlawful means.

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And I shall digress so far as to say, That there is infinite Reason that *Thoughts* and the inward workings of mens souls should be restrained by Laws, upon these two accounts.

First, Because *Irregular Thoughts* and *Affections* are the immediate Depravers of Mens Natures; and therefore it is as necessary in order to the design of making men *Holy*, that *these* should be forbidden, as that evil *Actions* and *Words* should. But suppose this were otherwise; Yet

Secondly, Laws made against evil *Words* and *Actions* would signifie very little, if men were left at liberty as to their *Thoughts* and *Affections*. It would be to very little purpose to forbid men to do evil, if they might *think* and *love* it: For where the sparks of Sin are kept glowing in the *Soul*, how can they be kept from breaking out into a Flame in the *Life*? From the abundance of the Heart the Mouth will speak, and the Hands act.

But to proceed, *The Precepts* of the Gospel command us not only to perform good Actions, but also to do them after a right manner, with right ends, &c. or in one word, from good Principles. Whatsoever we do, to do it *heartily*, as to the

Col. 3. 23.

Rom. 12.

11.

1 Cor. 10.

31.

1 Pet. 1. 15

Mat 5. 48.

Lord and not as to *men*. To be fervent in Spirit in our service of God. To do all to the glory of God. To be holy *as* he that hath called us is Holy, in all manner of Conversation. To be perfect as our heavenly Father is perfect: Which *Precepts* shew that we ought to imitate him, not only in the *matter* of our actions, but likewise in the *qualifications* of them: Among which, that which I said is Essential to true Holiness, is a principal one; namely, To do good actions for those Reasons which moved God to enjoin them, and, I add, which make it pleasing to him to perform them himself, *viz.* because they are either in themselves and upon their own account excellent, worthy and most fit to be done, or are made so to be by some Circumstance.

Mat. 19.
19.

Tit. 3. 2.

Our whole Duty to God and our Neighbour (as our Saviour hath told us) is comprehended in the *love* of them: But the *love* of God required by him is a most *Intense* love: we are commanded to love him *with all the Heart and Soul, mind and strength*; And ~~that~~ of our Neighbour which he hath made our duty, is such, as for the *kind* of it, is like the love which we bear to our selves; such as will not permit us to wrong him in his *good name*,

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any more than in his *estate* or *person* ; such as will not allow us *rashly* to *speak*, or so much as *think* ill of him ; such as will cause us to put the best constructions on those actions of his that are capable of various interpretations, &c. And for the *degree*, such, as will make us willing to lay down our very *lives* for him, that is, for the promoting of his eternal happiness. 1 Cor. 13. 5.
1 John 3. 16.

To sum up all together, We are commanded to *add to our faith vertue, to vertue knowledge, to knowledge temperance, to temperance patience, to patience Godliness, to Godliness Brotherly Kindness, and to Brotherly kindness Charity.* To behave our selves in all respects towards our Creatour as becometh his Creatures, and those which are under unspeakable obligations to him ; Towards one another, as becometh those that are indued with the same Common nature, and according to the diverse relations, engagements and other Circumstances we stand in each to other ; and Towards our selves according as the Dignity of our Natures require we should. In short, *whatsoever things are true, whatsoever things are honest, Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, whatsoever* 2 Pet. 1:

Phil. 4.

things have vertue and praise in them; are the objects of the Christian Precepts, and by them recommended to us. Let any one read but our Saviours incomparable Sermon upon the Mount, the twelfth to the Romans, and the third Chapter of the Epistle to the Colossians, and well consider them; and it will be strange should he find it difficult to assent to the truth of that Proposition:

Even Trypho himself, in the Dialogue betwixt Justin Martyr and him, confessed, that the *Precepts* contained in the Book called the Gospel are θαυμαστά & μεγάλα, *Great and Admirable*. He saith indeed, *that they are so admirable, as that he suspected them not to be by Humane Nature Observable; but in that he spake not unlike to himself, that is, a prejudiced and Carnal Jew.*

If it be now objected, that notwithstanding what hath been said concerning the *Christian Precepts* recommending the most elevated Vertue to be practised by us, it is acknowledged by all Sober Christians, that they are not to be understood in so high a sence as to require of us indefective and unspotted Holiness, or at least that our Saviour will accept of and reward that Holiness which is far short of *Perfect*; and there-

therefore he can be no such Great Friend to it, as hath been affirmed: The answer is very easie and obvious, *viz.* That our Saviour's not rigidly exacting such a degree of Holiness as amounts to *Perfection*, proceeds from hence, that the attainment of it is in this state impossible to us; and therefore it is not to be attributed to his liking or allowance of the least Sin, but to his Special grace and good will to fallen Mankind: Nay, moreover it proceeds from his passionate desire that we may be as pure and holy, as our unhappy Circumstances will admit; he well knowing, that should he declare that nothing short of *Perfection* shall be accepted at our hands, he would make us desperate, and take the most effectual Course to cause us to give over all thoughts of becoming better, nay, and to let the reins loose unto all ungodliness. But yet nothing short of *Sincerity*, and *diligent, serious endeavours to abstain from all Sin*, will be admitted by him in order to our being made the objects of his Grace and Favour: And as for *Wilful* and *Presumptuous* Sins of what kind soever, he makes no allowances for them, but hath by himself and his Ministers declared very frequently, that they shall not be pardoned, without our unfeigned Re-

formation from them. And, Lastly, notwithstanding the allowances and abatements that in tender Compassion to us he is pleased to make us, no less than our *absolutely Perfect Holiness* is designed by him, though not to be effected in *this*, yet in the *other World*.

CHAP. IV.

That Holiness is the only Design of the Promises of the Gospel, shewed in Two Particulars : And of the Threatnings therein contained.

SEcondly, The *Promises* and *Threatnings* of the Gospel have most apparently the promoting of *Holiness* for their only Design.

First, The *Promises*, it is plain, have. This *S. Peter* assureth us, *2 Epist. chap. 1. v. 4.* Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the Divine Nature, having escaped the Corruption that is in the world through lust. And *S. Paul* doth more than intimate the same, in *2 Cor. 7. 1.* Having (saith he) these Promises, dearly beloved, (*viz.* those which the foregoing Chapter

Chapter Concludes with) let us cleanse our selves from all filthiness of the flesh and spirit, perfecting Holiness in the fear of the Lord. Again, Rom. 12. 1. I beseech you by the Mercies of God, that ye present your bodies a living Sacrifice, holy, acceptable to God, which is your Reasonable Service. And be ye not conformed to this present world, but be ye transformed by the Renewing of your Minds, &c.

1. We always find these promises either limited to *Holy* persons, or made use of as encouragements and exciting motives to *Holiness*. The Apostle tells us, that it is *Godliness* which hath the promises of the life that now is, and of that which is to come. The promise of the Beatifical vision is made to the *Pure in Heart*. Blessed are the *Pure in Heart*, for they shall see God. That of the Kingdom of Heaven to the *Poor in Spirit*, or those that are of humble and lowly tempers. The promise of obtaining Mercy to the *Merciful*. That of inheriting the Earth (of temporal felicity) to the *Meek*, or such as live in obedience to Government, &c. That of Eternal life to those that *patiently Continue in Well-doing*. That of sitting with Christ on his Throne, to those that *overcome*, that is, that mortifie their Lusts and corrupt affections. The

1 Tim. 4.

Mat. 5. 8.

verse 3.

verse 7.

verse 5.

Rom. 2. 7.

Rev. 3. 21.

chap. 2. 10.

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promise of a Crown of life is used as a motive to perswade to *faithfulness to the Death*. But to what purpose do I multiply instances, when as there is not a particular *promise* throughout the whole Gospel, but it is expressed or plainly enough intimated, that its performance depends upon some duty of *Holiness* to be on our parts first performed, or at least heartily endeavoured. And whereas the Promises of Pardon, and of Eternal Life are very frequently made to *Believing*, there is nothing more evidently declared than that this *Faith* is such as purifieth the Heart, and is productive of Good Works.

2. Nay the *Nature of these Promises* is such, as is of it self sufficient to satisfie us, *That Holiness is the Design of them*.

1. This is manifestly true concerning the *Principal Promises*, or those which relate to the other life. They may be reduced to these three Heads; *That of the holy spirit; of Remission of Sin; and of Eternal happiness in the Enjoyment of God*.

Now for the first of these, *viz. The Promise of the Spirit*, that is it to which we are beholden for grace and assistance in the great work of subduing Sin, and acquiring the habit of Holiness; and this is the very business for the sake

fake of which that Promise is made to us.

And for the second and third, they are such as none but holy Souls are capable of. That none but such are capable of having the *Guilt* of their Sins removed, and of being freed from the displeasure and wrath of God, is self-evident; for the *Guilt of Sin* must needs remain while its *power* continues; these two are inseparable from each other: Sin is so loathsome and filthy a thing (as shall hereafter be shewn) that it is perfectly impossible that the blood of Christ it self should render a sinner lovely or not odious in the sight of God, any otherwise than by washing away the pollution of it. And nothing is more apparent, than that holy Souls alone are in a Capacity of the Happiness that consists in the Enjoyment of God in the other World; than that, as without Holiness no man *shall* see the Lord, (as saith the Author to the *Hebrews*) So without it none *can* see him: For the full and Complete participation of God, which our Saviour promisseth his Disciples and faithful followers, ariseth out of the likeness and Conformity of mens Souls to him: But there is such a perfect unlikeness and contrariety in impure and polluted souls to the
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the infinitely Holy God, that it is impossible there should be any Communications from him to them, any friendly agreement and complacency between Him and them. *He is not a God that hath pleasure in wickedness, neither can evil dwell with him*, Psal. 5. 4. *What Communion hath Light with Darknes*, saith the Apostle, 2 Cor. 6. 14. But vicious and unholy souls are full of Darknes, whereas God is pure splendid Light, and in Him is no Darknes at all. The *Platonists* would not admit that any man is Capable of being acquainted with *Divine* things, that is not purged from that which they called *ῥαθυμία*, and *ἄλογία*, *Remisness of Mind* and *Brutish Passions*. How utterly impossible then is it, that such as are not so, should be acquainted with *Divinity* it self? *Hierocles* saith, ὥσπερ ὀφθαλμὸς ἀνημῶνι, &c. *As a Bleer-eye cannot look upon σφόδρα φωτεινά, things very bright and shining, so a Soul unpossessed of vertue is unable to behold the Beauty of Truth*: How unable then is such a soul to behold the Beauty of God himself, to see him as he is, and be happy in the sight of him? Those eyes which have continually beheld *Vanity* (as saith an Excellent late writer of our own) would be dazled, not delighted, with the *Beatifick Vision*. *Thanks be to God*

God (saith the Apostle) *who hath made us meet to be partakers of the inheritance of the Saints in Light.* Those can by no means partake of it, that are not by Holiness made *meet* and disposed for it. What happiness can we find in the enjoyment of God when he is of a perfectly contrary nature to our own? and moreover, how can we then enjoy him? There must be in us a likeness to him, or *we cannot see him as he is*; for S. John proves, that *when he appeareth, we shall be like him*, by this Argument. It was one of the Maximes of the Excellent Socrates: * *It is unlawful for an impure nature to touch pure Divinity.* Now this being *the Happiness* promised in the Gospel, we easily learn from the consideration of the *Nature* of it (it being not at all gross and sensual, but purely spiritual) what is the *Design* of those *Promises* that contain it. At the first hearing of them, though they should sound (as they do not) like *Absolute* ones; we may be certain that Holiness, and sincere endeavours after a participation of a Divine Nature must necessarily be tacit conditions of them, as without which our Souls cannot possibly be qualified and put into an apt disposition for them.

2. As the *Promises* which concern the
other

* M^o re-
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other life are such as none but *Holy Souls* are *Capable* of, So those that only relate to *this life* are such as none but such *Souls* will be *contented* with. They are only *necessaries* which the Gospel gives us an assurance of, and such things as may be a help to the Exercise of *Vertue* and *Holiness*; not *Superfluities* and such as serve to gratifie liquorish appetites. So we are to understand that of our Saviour, *Mat. 6. 3. First seek the Kingdom of God, and his Righteousness; and all these things shall be added unto you*: The words foregoing shew, that by [*all these things*] we are only to understand *meat, drink, and clothes*. The temporal blessings that Christ engageth himself to bestow upon his Disciples, are such alone as tend to answer *moderate* desires, not to satisfy *inordinate* cravings: in short, they are only such as are needful to keep their bodies in such a state as that they may be meet habitations, and instruments of their souls, so long as it shall be fit for them to continue in them.

Secondly, And as for the *Threatnings* of the Gospel, which are most terrible and dismal, that they have the same Design that the *Promises* have, is out of Question: For they are never used to scare men from any thing but what tends to pollute and de-

debauch their souls: And the end of them is every where to excite us effectually to diligence and industry in the pursuit of Real Righteousness and Substantial Holiness.

*The wrath of God is revealed from Heaven in the Gospel against all Ungodliness, and Unrighteousness of men: Such as disbelieving and disobeying Christ's Gospel, in the general; And particularly, such as Idolatry, Adultery, Fornication and Uncleanness of all sorts, Theft, Covetousness, Drunkenness, Reviling, Wrath, Contemptuous Behaviour, Implacability, Unmercifulness, Illiberality, Malice, Censoriousness, Lying, Pride, Hypocrisie, Rebellion and Disobedience to Governours, &c. And therefore are the Committers of these and such like sins threatned, that so those, which from the consideration of their vile nature and ugliness will not be withdrawn from them, may from a principle of self-preservation be afraid of them: And our Saviour is infinitely Good to us in his Terrifying Threatnings, as well as in his Alluring Promises. For (as Clem. Alex. in his *Pedagogus*, saith) His Threatnings proceed not from Anger, but from Great Good Will; and he therefore threatneth punishment, that sinners being thereby scared into Reformation,*
may

Rom. 1. 18.

1 Cor. 6.

9, 10.

Mat. 5. 22.

Mat. 11.

26.

cha. 18. 28

cha. 25. 42

1 John 3.

15.

Mat. 7. 12.

Revel. 21.

27.

Jam. 4. 6.

Marth.

23. 13.

Rom. 13.

1, 2.

may by that means prevent their being punished. He doth not (as he proceeds) like a Serpent bite before he giveth warning. And therefore only doth he give warning, that he may not bite.

C H A P. V.

That the Promoting of Holiness was the Design of our Saviour's whole life and Conversation among men; both of his Discourses and Actions. And that he was an eminent Example of all the parts of Vertue, viz. Of the Greatest Freedom, Affability and Courtesie: The Greatest Candor and Ingenuity: The most marvelous Gentleness and Meekness: The Deepest Humility: The Greatest Contempt of the World: The most Perfect Contentation: The most Wonderful Charity and Tenderest Compassion: Stupendious Patience, and Submission to the Divine Will: The most Passionate Love of God, and Devoutest Temper of Mind towards him: Mighty Confidence and Trust in God. An Objection answered: The most Admirable Prudence.

THirdly, The Promoting of Holiness was the Design of our Saviour's

our's *Whole Life, and Conversation among Men.* All his Discourses that are on Record carried on this great business: Not only his *Sermons*, but likewise those which were less solemn, and that *occasionally*, and as it were *by the Bye* dropt from Him. There is not a *Parable* he uttered, but something highly conducing to the instilling of vertue into those to whom he directed it, was the *Moral* of it: And all advantages and occasions he greedily embraced for the infusing of true piety and holiness into the Souls of Men.

To give a few instances: When it was told him that his Mother and Brethren sought for him; He took that opportunity to tell them, that *whosoever will do the will of God, the same is his Brother, Sister, and Mother, Mark 3. 35.* When he observed a reasoning among the Disciples, which of them should be the Greatest in the Kingdom of God; He took occasion from thence to preach to them the necessity of the Grace of *Humility* and *becoming as little Children*, of *Self-denial*, *Mortification of their most beloved Lusts*, and to teach them several other very excellent Lessons, *Matth. 18.* in the beginning. Upon a certain woman's saying to Him, *Blessed is the Womb that bare Thee, and the Paps*

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that gave Thee suck ; He minded his Hearers of the Blessedness of Obedient persons : yea rather (said he) are they blessed that hear the word of God, and keep it, Luke 11. 28. Upon Martha's desiring him to command her Sister to help her in serving, he reproved her over-solicitousness about the affairs of this life, and put her in mind of the one thing needful, Luke 10. 41. From a Pharisees marvelling that he washed not before dinner, he took an Advantage to reprove their Superstition, Hypocrisies, Partial Righteousness, Pride and several other Immoralities, Luke 11. 38, &c. From a Person's desiring him to speak to his Brother to divide the inheritance with him, he took an opportunity to discourse against Covetousness, and to dissuade from setting the heart upon earthly riches, from solicitousness and Carking Carefulness, and to exhort to several most weighty and important duties, Luke 12. 15, &c. Upon some mens talking of the Lamentable disaster that befel the Galileans, he took occasion to give a caution against Rash Judging, and to preach to them the absolute necessity of Repentance, as that without which they should all perish, Luke 13. begin. Upon his observing how that at a Feast they chose the Uppermost Rooms, he laid hold

hold of that opportunity to teach the virtue of *Humility*, *Luke* 14. 7. And in the same Chapter he took the advantage that was offered him by other Passages for the instilling of diverse other profitable Instructions. And you may find in the four Evangelists abundance of Observations of this Nature.

And as it was the business of all his *Discourses* to teach virtue, so was it also of all his *Actions*: He Preach'd *holiness* to mens *Eyes* no less than to their *Ears*, by giving them the most stupendious Example in his own Person, of all the parts of it. His whole Life was one Continued Lecture of the most Excellent *Morals*, the most Sublime and exact Vertue.

For instance; He was a Person of the Greatest *Freedom*, *Affability*, and *Courtesie*, there was nothing in his Conversation that was at all Austere, Crabbed or Unpleasant. Though he was always *serious*, yet was he never *sowre*, sullenly Grave, Morose or Cynical; but of a marvellously conversable, sociable and benign temper. Those who had Checks from his Disciples, as rude and troublesome, were never accused by Him for being so, but were most kindly listned to, and lovingly received: even *little Children*, as unwelcome as they were to

them, were tenderly embraced, and blest by him. He never blamed any for interrupting him in his Discourses, or other business ; Nor was put into the least Chafe by their so doing, but ever patiently heard them, and sent none of them from him (supposing they had no ill design in coming to him) without Satisfaction. When he was invited to mens Tables (as little as their chear could tempt him) he readily went ; nor did he esteem it as disbecoming his gravity to make one at a Marriage-feast ; nor to contribute to it *himself* neither. He did not think himself *defiled* by bad company, nor baulked the Society of Publicans and Sinners themselves, (as loathsome as they were to *worse* men, the *Pharisees*) but freely in order to the reforming of them sat down, when there was occasion, and conversed with them. His first entertainment of the woman of *Canaan*, as uncivil as it might seem, was nothing less than so ; for the unkind and contemptuous Language he gave her, though it was but the same which the *Jews* always bestowed upon those people, proceeded from no *Contempt* of her ; nor was it designed, as the event shewed, in the least to discourage her, but on the Contrary, to give her occasion to shew the *Greatness* of her

her *Faith*, in the answer she returned to it. The ever and anon infirm, imprudent and impertinent talk of his Disciples and others, could not at any time put him out of his good temper, but only gave him an opportunity of imparting to them seasonable Instructions and Wise Counsels.

The *Candour* also and *Ingenuity* of his Spirit did to great admiration discover it self: Whereof take this one Instance. Where as he (as was said) forbade censorious judging of other men; and commanded, consequently, to put the best constructions upon those actions of others that are capable of various interpretations, he hath given us no small encouragement so to do, by his behaviour towards those three Disciples, whom he could not persuade for a little while to forbear sleeping, no not in his *Agony*; as infinitely great obligations as he had laid upon them, to do any thing he should please to desire of them. That their *sleeping* at such a time looked as exactly as could be like an infallible argument of extreme unconcernedness for their blessed Lord, and of excessive coolness of affection to him, especially he having (I say) before desired them to *Watch* with him, and given them the reason why he did so: Yet for all that, would he impute it to no worse a

cause than mere infirmity, nor entertained any ill opinion of them upon that account ; and when they themselves had nothing to say to excuse their fault, he makes this Apology himself for them ; *The spirit indeed is willing, but the flesh is weak* : Nay though, for all this, and notwithstanding that friendly exhortation of his with *Peter*, [*Couldst thou not watch with me one hour ?*] they fell asleep again, yet did he not at his last return to them pass any censure upon them, but carried it towards them as he was wont to do.

And the *Gentleness* and *meekness* of his Disposition was very marvellous : When *James* and *John* in a great heat, would have perswaded him to call for fire from Heaven after the Example of *Elias* to consume the *Samaritans* for their inhospitable and barbarous refusal to give him entertainment, he rebuked them immediately for that revengeful motion, and gave them this reply ; *Ye know not what manner of Spirit ye are of ; For the Son of Man is not come to destroy mens lives, but to save them, Luke 9. 55.* and so, silently went his ways, without giving them so much as a lash of his Tongue for so rude an affront. Never had any one so strong provocations to Wrath and Revenge, as the Blessed *Jesus* ; but never were
either

either so undiscernible in any as they were in him. In his carriage indeed towards the Pharisees he might seem to some to be once or twice transported with a fit of unordinary passion, but it would not have become the zeal he had for God and true Goodness to behave himself otherwise towards such Monstrously immoral wretches and most hatefully conceited and proud Hypocrites. Nor was his overturning the Tables of the Money-changers, or Whipping the Buyers and Sellers out of the Temple, any other than a very besitting and seemly expression of his just displeasure against those Sacrilegious and Profane people. But he was never so concerned for himself, for his own Reputation or ought else that belonged to him, as to be put into the least heat by all the ignominious Language that was from time to time given him, and the vile reproaches and unsufferable abuses that were heap'd upon Him. When he was accosted with a never-to-be-parallel'd impudence by his Old Disciple *Judas* in the Front of an Armed Multitude; who could have forborn to receive such a villainous and intolerably base Traytor with the most Emphatical Expressions of an Exasperated and Enraged mind? But with what wonderful

Mildness was that Monster of Ingratitude & Diffimulation treated by our Dear Lord ! The worst words he bestowed upon him being these, *Judas, betrayest thou the Son of man with a Kiss?* Nor did he more angrily bespeak the wicked Followers than he did their Leader, when they rudely assaulted and apprehended him. And so far was he from revenging himself upon them, as able as he was to do it effectually; and notwithstanding (as he gave them to understand) that he could, if he listed, have no fewer than twelve Legions of Angels imployed in his service, that he wrought a miracle for the healing of the wound that one of them received from the Sword of *Peter*; and withall charged him to put up that Weapon.

Nor was it ever in the Power either of the Calumniating and black Tongues, or rude and Cruel hands, of his bitterest Enemies to draw from him so much as a reviling or fierce word. But of so rarely moderate a temper and serene spirit was he, that (as *S. Peter* saith) *When he was reviled, he reviled not again; When he suffered, he threatned not, but committed himself to him that judgeth righteously. He gave his back to the Smiters, and his Cheeks to them that plucked off the hair, he hid not his face from*

1 Pet. 2.
23.

Isa. 50. 6.

from shame and spitting. He was oppressed Isa. 53. verſe 7. and he was afflicted, yet he opened not his mouth; He is brought as a Lamb to the ſlaughter, and as a Sheep before her ſhearers is dumb, ſo he opened not his mouth. And thus hath he taught us by the moſt excellent Example to obey thoſe Precepts of his whereby the Practice of that vertue of Meekneſs and ſedateness of ſpirit towards injurious perſons is enjoined on us.

Nor was his Meekneſs leſs to be parallel'd or more obſervable than his great Humility; from whence indeed that proceeded, and was of this no ſmall expreſſion. And eſpecially conſidering his high deſcent, moſt transcendent perfections and infinite worth, it was impoſſible he ſhould have been ſo meek as to put up ſuch contemptuous uſage and inexpressibly provoking affronts as he did, if his Humility were not equal to his other excellencies, if he had not been moſt lowly minded and of a profoundly ſubmiſſ ſpirit. God only had the Glory of all his mighty works, he would not aſcribe to himſelf the leaſt. The Father, ſaid he, that dwelleth in me, he doth the works, John 14. 10. Verily, verily I ſay unto you, the Son can do nothing of himſelf, but what he ſeeth the Father do: For, whatſoever things he doth, theſe doth the Son likewiſe,

wise, John 5. 19. *I can of mine own self do nothing; as I hear, I judge; and my judgment is just, because I seek not mine own Will, but the Will of the Father which hath sent me,* verse 30. ----- *I do nothing of my self: but as my Father hath taught me, I speak these things,* John 8. 28.

Though He was King of Kings and Lord of Lords, the Prince of the Kings of the Earth, yet did he hide his greatness, told his Disciples that *his Kingdom is not of this world,* and chose the condition of a Subject and a private Man in it: Nor would he be persuaded to assume to himself so much authority, as judging but between two persons in a case of Civil right did amount unto. In the above-cited place (*Luke 12. 15.*) when one desired him, to speak to his Brother, that he divide the inheritance with him, he returned him this Answer, *Man, who made me a judge or a Divider over you?* Nay he put himself into the Condition, not only of a private, but also of a mean, a most despicably mean person. As He chose to be born of a mean Woman, in the meanest and even vilest of places, a Stable, where a Manger was his Cradle, and Brute Beasts his Chamber-fellows; so did he afterwards subject himself to his poor Mother, and the Carpenter her Husband.

He

He was not unacquainted, when he was but a Child, with the Nobility of his Descent, the Greatness of his Extraction, He even then did well understand whose Son He was, and that no less a Person was His Father than the Infinite God of Heaven and Earth; for said He to *Joseph* and *Mary*, when after a sorrowful search after him they found him in the Temple, *Wist ye not that I must be about my Father's Business?* Yet notwithstanding *He went down with them from Jerusalem, and came to Nazareth, and was Subject unto them, Luke 2. 49, 51.* And under *Joseph*, though he knew him to be but his Reputed Father (if we may believe * one of the most Ancient Fathers) ** Justin Martyr.* he wrought at his own Trade, and, as he saith, *τεκτονικὰ ἔργα εἰργάζετο*, did Carpentry-work; and particularly busied himself in making *ἀροτῆς καὶ ζυγὰ*, *Ploughs and Yokes.*

Again, the persons that he took for his most intimate Associates were of no better quality than sorry Fishermen, and men of the lowest rank. As for his worldly estate, I cannot say 'twas *mean*, for he had none at all (that is, but what he was beholden to others for.) *The Foxes, said he, have holes, and the birds of the air nests, but the Son of man hath not where he may lay his head.*

And

And as for *employments*, he thought not himself too good to undertake the *vilest*, even one in comparison of which making *Ploughs* and *Yokes* was most Gentile, *viz.* *The washing of his Disciples feet.* In short, so marvellously humble was this Infinitely Great Person. that (as he saith, *Matth.* 20. 28.) *He came not to be ministered unto, but to minister ; And was in this world as one that serveth,* *Luke* 22. 27. and that, though he was rich, he became poor, that we through his poverty might be rich. That, though he was in the form of God, he thought it no robbery (or spoil) to be equal with God ; but made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross, *Phil.* 2. 6, 7. And our Saviour hath declared that he was our Pattern both in his Meekness and Humility ; For, *Learn* (said he) *of me, for I am meek and lowly in heart,* *Matth.* 11. 29. And therefore did he submit to that meanest office of a Servant (which was but now mentioned) that we might from the Consideration of his Example, not look upon the lowest, whereby we may serve our Brethren, as below us : For, after he had washed

² Cor. 8. 9

washed his Disciples feet, and was fate down again, he said thus to them, *John 13. 12. Know ye what I have done unto you? Ye call me Master and Lord, and ye say well, for so I am: If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet. For I have given you an example, that ye should do, as I have done unto you. Verily, Verily, I say unto you, the Servant is not greater than his Lord, neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them.*

Considering what hath been said of his chusing so mean and despicable a condition in this world, I need not spend time in shewing what an Example he hath given us of *Contempt of it*. Never was any one so dead to its pleasures as he was: Nor were ever its Glories so trampled on by the feet of any, as by our *Saviour's*: And that, not as were the Carpets of *Plato* by that Cynick *Diogenes*, who was truly enough (no question) told by that great Philosopher, that he trod under foot the pride of *Plato*, with a greater Pride; for he was guilty of no insolent behaviour either towards Great men, or their Greatness, nor of any thing that looked in the least like it. But he gave most eminent demonstrations of

of the mean opinion he had of Popularity and Applause among men, of Titles of Honour, and Vast Revenues, and that he infinitely despised them in comparison of mental Endowments and accomplishments. He confuted the idle fancies of the world concerning these & the like things, and disparaged those vain estimations that are founded upon them, in that he chose to be wholly devoid of them, and in the very other extreme to those which abounded with them: whereby he likewise signified how little evil he apprehended in Disesteem, Reproach and Poverty; which we vain Creatures have such frightful conceptions of, and so greatly dread; in that he did not at all metter them, nor in the least concern himself at them.

So Great, Generous, and Gallant a Soul had he; that he was so far from suffering his mind to be at all disquieted with them, that He voluntarily and freely chose them. For it lay in his power to be the *Richest* man under Heaven, and most to abound with this Worlds Goods; if it had so pleased him; and he could, if he had listd, have been also the most *popular* person upon Earth; could always have kept the Credit which for a while he had among the Common People, and gained the like
among

among all sorts: For he had infinitely the Advantage above all that ever appeared upon this Stage of the World to have raised to himself a most mighty Renown, and to be adored by all people. So that the truth of that saying of *Epictetus*, [*They are not the things themselves which so affright and scare men, but the false opinions they have conceived of them,*] is greatly confirmed as to the forementioned reputed evils by our Saviour's Practice.

Τα ἐξ ἑαυ-
τῶν ἀν-
θρώπων ἵ-
κνται ὁ φό-
βος καὶ ἡ
ἐλπίς, καὶ
οὐ τὰ ἀπο-
κρίματα
τῶν πραγ-
μάτων.

And this Blessed Person, *Choosing* so mean and contemptibly poor a condition of Life in the World, I need not tell you that he was perfectly *contented* with it; nor that he was altogether free (though he had many times scarcely from hand to mouth) from thoughtfulness & anxiety of mind concerning his future maintenance. For as he Cautioned his Disciples against taking thought for their Life, what they should eat, what they should drink, and wherewith they should be clothed; and shewed the folly and sinfulness thereof, as proceeding from distrustfulness of the Divine providence, (*Mat. 6. 25, &c.*) So was he so far from being guilty of that fault himself, that he was no less *liberal* than he was *poor*. For when he was provided with a small pittance of victuals, instead of hoarding it up, or being
saving

saving of it, he would not think much of spending it upon others whose needs craved it: We read twice of his bestowing the little stock that he and his Disciples had gotten between them, upon the Hungry Multitude, and of his working a Miracle to make it hold out among them.

And how full he was of *Charity*, and *tender Compassion*, is beyond expression: For as he commended to his Disciples and inculcated upon them nothing more, nor scarcely so much; so in the exercise of no vertue was he more exemplary. We read often of the yearning of his Bowels towards miserable mortals, and his Pity did always exert it self in acts of Mercy. Never did any make application to him for deliverance from the Evils that did afflict them, that had not their requests granted them: Nor were any more forward to beg relief of any kind of him, than he was to bestow it upon them: Nay he frequently made poor Creatures the objects of his mercy before it was sought for by them. It was even his whole business to oblige the world by signal kindneses, and (as shall be farther shewn anon) he continually went up and down doing good either to the bodies or souls of men. Nay his charity was of so large and Universal extent,

tent, that the Wicked and unthankful, and even his bitterest enemies, were (as well as others) very ample partakers of it. Whereas the duty of blessing those that curse us, and praying for those that despitefully use us, is to our corrupt natures one of the hardest and most difficult of any he hath imposed upon us, he hath taken a course by the admirable Example he hath herein given us, to make it one of the easiest and most pleasant to us. For the Devilish Malice that by the vilest of men was exprest towards him, could not in the least imbitter his spirit or harden his heart against them : Nor could he be dissuaded by it from persisting in doing good to them : but continued to entreat them to accept of life from him, to grieve at their infidelity, and with tears to bewail their most obstinate perverseness. And lastly, when their inveterate and implacable hatred came to vent it self in the cruellest and most barbarous manner imaginable upon him, did he pray to his Father for them; even whilst they were tormenting him, did he beseech him to forgive them; Nay, and in order thereunto laid down his very life for them; even for them, I say, that took it from him.

And this gives occasion to discourse

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something of his most wonderful *Patience*, and the stupendious submission of his Soul to God, which he gave us in his Extreme sufferings an Example of. We are exhorted, *Heb. 12. 1, 2. to run with patience the race that is set before us, looking unto Jesus the Author and finisher of our Faith; who for the joy that was set before him, endured the Cross, despised the shame, &c.* The Ignominy that was cast upon him by ungodly Creatures, he despised; and as for the excessive tortures felt by him, them he endured: He did not indeed *despise* these also, but neither did he *faint* under them; according as we are forbidden to do, *verse 5. of the now mentioned Chapter, My son, despise not thou the Chastisement of the Lord, neither faint when thou art rebuked of him.* There were on the one hand no Stoical Rants heard from him, such as that of *Possidonius* in the Presence of *Pompey* (when he was afflicted with a fit of the Gout, or some such disease,) *viz. Nihil agis dolor, &c.* O pain, thou art an insignificant thing, I don't matter thee: For we find that our Saviour had as quick a sense of pain, as have other men; and his Agony in the Garden did so affect his soul, as to force, *Sporubus aqua* ⑥, Cladders of bloud through the Pores of his Body. We
read

read that he was *sore amazed*, and *very heavy*; and he told his Disciples that *his soul was exceeding sorrowful, even unto death*: But yet on the other hand, notwithstanding the immense weight and most heavy Pressure of *Grief* his mind suffered under, through his Fathers withholding the wonted influences of his love from him, and the intolerable torments of *body* that he underwent, (though both in regard of the greatness of his sufferings, and also his most perfect innocence, and therefore non-desert of them, he might have the greatest temptations Imaginable to be *impatient*) he never uttered a murmuring or discontented word, nor conceived the least displeasure at the Divine Majesty, or doubted either of his *Justice* or *Goodness*; but entirely submitted himself to this his severe dispensation of Providence, and willingly acquiesced in it. He prayed indeed to his Father, that this Bitter Cup, *if it were possible, might pass from him*; but it was with this condition, that it might seem good to him. And as so much is implied in those words [*If it be possible*] so is it expressed, *Luke 22. 42.* where it is said, *Father, if thou be willing, remove this Cup from me*: And it immediately followeth; *Nevertheless not my will,*

but thine be done; according as he hath, in the absolute form he left us, required us to pray. And again, saith he, *John 18. 11. The Cup which my Father giveth me, shall I not drink it?* And *John 12. 28.* After he had put up the forementioned Petition to be delivered from that most dismal hour that was approaching near him, he doth, as it were, *recall* it presently, in these words, *But for this cause came I unto this hour*; and then puts up this second, *Father, Glorifie thy name*: which is plainly as much as if he had said, *Father, as dreadful and terrifying as the thoughts are of my future sufferings, seeing Glory will redound to thy self by them, I am not only contented, but also desirous to undergo them.*

Celsus having mentioned that celebrated Bravado of *Anaxarchus* to the Tyrant of *Cyprus*, when he Cruelly pounded him in his Mortar; and the merry saying of *Epictetus* to his Master when he brake his Leg, and thereupon scoffingly demanded of the Christians, what saying like to either of those, was uttered by their God in the midst of his sufferings, *Origen* makes this handsome Reply to him, *viz.* That our Saviour's *silence*, in the midst of the Tor-
 tures he endured, shewed greater Patience and Fortitude of mind, than did all
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the *sayings* of the Greek Philosophers in the like cases: And he adds that those words of Christ, *Not as I will, but as thou wilt*, were not only φωνὴ ἐνδεδωχότου, εὐαρεσκημένη τῷ τοῖς συμβαίνουσιν, &c. *the voice of one that patiently suffered, but also that was well pleased with his sufferings*, and spake his preference of what was appointed for him by the Divine Providence before his own desires and natural affections.

In the next place, our Saviour gave us the most noble and eminent example of *Love to God*, and the devoutest temper of mind towards him. That love of him, with all the heart and soul, mind and strength which he commended to us as our duty, did he himself give the highest demonstrations of. His last mentioned *Patience*, and perfect submission to the Divine Pleasure under the most Dreadful sufferings, is alone sufficient to Convince us that his *Love* to his Father was most *intense*: For it was utterly impossible that *his will* should be so entirely resigned up to *the will of God*, if his *love* of him had not been, *as sincere*, so of the *highest* degree and absolutely perfect. So his heavenly Father might thereby be Glorified, he was willing to endure the extremest miseries, that ever were inflicted on any

John 4.

Mortal: And indeed his mere well interpreting so severe a Providence was a great and very significant expression of no small affection. And besides, it was (as he told his Disciples) his very *meat to do the will of Him that sent Him, and to finish his work.* As he was heartily well pleased to suffer his will; so he took infinite *Content, Satisfaction and Delight* in the doing of it. It was to him the most pleasant thing in the whole world to be about his Father's Business; and therein he *abounded*, and was indefatigable. All that he did was referred by him to the honour of God; and of each of his *Glorious works* he gave him the *Glory*, and *him only*: which thing was no less an argument of the *ardency* of his *Love*, than (as we have said it is) of the *depth* of his *Humility*. In all his ways he acknowledg'd God, and took all occasions to make mention of him, and to speak of his Excellent Perfections. When the Ruler called him but *Good Master*; which was an Epithet, had he been but a mere man, he was infinitely worthy of; as slight an occasion as this may seem to some, it minded him to speak of God's *Goodness*, and he presently replied, *Why callest thou me good? there is none Good (that is originally and from himself) but God*

God only. He was much in delightful converse with God, and in prayer to him, and ever and anon retired from all company for that purpose; according as he hath enjoined us to do, *Mat. 6. 5, 6.* And we read *Luke 6. 12.* of his continuing on a Mountain alone a whole night in Prayer.

A mighty *confidence* and *Trust* in God, as it could not but be an effect of our Saviour's most *Passionate Love* to him, so did he give of it very strange instances. The Storm that put his Disciples into a dreadful consternation, could not terrifie, nor so much as discompose him; No, though he was suddenly awaked out of a sound sleep by their dismal cries. When he was hoysed up into the Air by his Grand Adversary, the Devil, and set upon a pinnacle of the Temple, and then by abusing Scripture solicited to cast himself down; as much as he seemed to be abandoned to his power, and under as great a disadvantage as he was through extreme fasting, his *mind* was as *strong* as his *body weak*, his Constancy remained unshaken, his thoughts undisturbed, and with an undaunted courage he readily replied to him, *It is written again, Thou shalt not tempt the Lord thy God, Mat. 4. 5.* Where

you have also two other signal instances of the like nature. By all which he shewed that his *trust in God* was so invincibly strong, and his *adherence* to him so inseparably close, that the utmost attempts and fiercest assaults of the Devil could have no other effect than to prove them so. Our Saviour could never be prevailed upon to go the least *Step* out of God's way, in order to his preservation from the most eminent dangers, so firm was his *Faith* in him: And he still doing the things that were pleasing in his sight, he was confidently and undoubtedly assured of the Continuance of his presence with him. This he hath himself told us, *John 8. 29. And he that hath sent me, is with me, the Father hath not left me alone, for I do always those things that please him.*

So visible and apparent was his *Trust in God*, that when he was given up to his Adversaries most barbarous rage, they themselves could not but take notice of it, and scoffingly when he hung on the Cross (and therefore seemed to be in a desperate condition) did they upbraid him with it: *He trusted in God*, said they, *let him deliver him now if he will have him, for he said, I am the Son of God, Mat. 27. 43.* And whereas it hath been objected by
some

some of our Saviour's Adversaries that a little before his death, he expressed very great distrust, if not perfect despair of his Father's love, in that Tragical exclamation, *My God, my God, Why hast thou forsaken me?* There are those that conceive that it may be satisfactorily enough answered, that it is an unreasonable and most barbarous thing to take any advantage from words uttered in the very *pangs* of death, accompanied with unsupportable torment, to the prejudice of those they are spoken by; it being not ordinarily supposable that those can be *themselves* that are in such Circumstances; and why the *man* Jesus, or our Saviour according to his *humane nature* should not be under as great disadvantages as others in such a condition, (He being (as was said) no less sensible of pain than others were) no reason can doubtless be given by us; But however we stand not in any necessity of this Reply. But I say, secondly, Though we should suppose our Saviour to be now as perfectly master of his thoughts as he ever was, these words may not be understood in so harsh a sense, for they were but a repetition of the first verse of the 22. *Psalms*; and thereby he declared himself to be the true *Messiah*, for whom it is
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apparent (and by the Ancient Jews themselves not doubted) that this Psalm was penned ; and is not to be understood to relate to *David's* case only, but also to *him* whom he often personated, and was a Type of. Nor can it be gathered from our Saviour's rehearsal of these words, that it is in the least probable that he either concluded or at all doubted that he was utterly rejected and cast off by his Father, but the contrary : For several verses in the forementioned *Psalm* do give us assurance that they are not there to be so understood ; for *David* doth diverse times afterward, not only pray for, but likewise expresseth good *hopes*, nay and *undoubted assurance* of a gracious deliverance, and praiseth God for it too, as if it were already effected. So that this sad complaint of the Blessed *Jesús*, as it could not be occasioned by the least *distrust*, so it may be more than presumed, to have proceeded from the highest and intensest degree of *Love*, which caused in his soul the most pungent and smart sense of his Father's hiding his face, and absenting himself (though but for a while) from him. But the least favourable interpretation that it is capable of is no worse than this, *viz.* That our Saviour did thereby
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express how excessive the misery was which he then felt, especially since the word [*Lama*] doth signifie *How* as well as *Why*. But lastly, his Dying words and the last he uttered did express his retaining his *confidence in God* (as much as he might seem to be cast off by him) to the very last; which were these, *Father, into thine Hands I commend my Spirit.*

I will instance in one Vertue more wherein our Saviour was also singularly exemplary. Whereas he advised his Disciples to be *wise as Serpents* and *Innocent as Doves*, they beheld in his Conversation a pattern to walk by in following the former as well as the latter part of this advice: Nor was the *Wisdom of the Serpent* less Conspicuous in him, than was the *Innocence of the Dove*. *Prudence* is the first of the Primitive virtues, or of those from whence all other take their Original, and are derived: She is the chief Governness of humane actions; and those which are performed without her direction, do want a main circumstance that is necessary to give them the denomination of truly virtuous. A rash and heady doing of those actions which are for the matter of them praise-worthy, will render them culpable as to the manner of their performance:
And

And he that hath no regard to *Prudence*, though he may do good things, and possibly may some times mean well, yet he will never merit the Commendation of a Well-doer. I say therefore that our blessed Saviour, as he hath by his *Example*, no less than by his *Doctrine*, taught us the exercise of all other vertues, so hath he of this also; and his prudence did wonderfully discover it self through his whole life. As very great as was his zeal for the *Glory of God*, and the *good of men*, it was not too strong for, nor over-match'd his *Reason*; it was not a *blind Zeal*; but he was ever very careful to give each of his Actions their due Circumstances. As eagerly as he was bent upon accomplishing the work that he was sent into the world about, he was not for making more haste than good speed. He shewed great *prudence* in his injunctions, his preaching, and several discourses: He never urged any duties *unseasonably*, and had a care not to give such severe Precepts to his Novice Disciples as might discourage and over-burthen them. He was not for putting a piece of new Cloth into an old Garment, nor new Wine into old Bottles.

See Mat.
9.14. to 17

He very wisely *timed* his discourses; did not preach all his *Doctrines* at once: What was

was said of the Orator *Demosthenes*, cannot be truly affirmed of him, *viz.* That he knew what to say well enough, but not what not to say: For as he well understood what Doctrines to Preach, so did he also what not to Preach. He spake the word unto them as they were able to hear it, Mark 4. 33. And, said he, John 16. 12. I have yet many things to say unto you, but ye cannot bear them now. He knew both when to speak, and when to hold his peace; and in whatsoever he said, he considered the genius, temper and capacity of his Auditors. He would not cast Pearls before Swine, as he cautioned his Disciples not to do, for this reason, *Lest they turn again and rend them.* Mar. 7. When he thought good to deliver those Doctrines that were likely to exasperate, as that of the calling of the Gentiles and rejection of the Jews, &c. he chose to fold them up in Parables, unfolding them in private to his Disciples, who were fitly disposed for the receiving of them; and therefore had the favour bestowed upon them to understand the Mysteries of the Kingdom, as he told them.

We find that till he knew his time of suffering was come, he wisely still avoided danger (wherein he properly shewed the

the wisdom of the Serpent) one while by withdrawing himself, as *Matth. 12. 14.* and at other times (as was now said) by concealing those Doctrines, which he was well aware the unbelieving Jews would be so far from embracing, and making good use of, that they would take occasion from them the more industriously to design his Ruine: We read *Joh. 10. 33. to 36.* That he would not expressly own himself to be the Son of God in any other sence than such a one as he might acknowledge with the least danger ; and concealed that which he very certainly knew would but confirm them in their opinion of him as a wicked Blasphemer, and make him so much the more obnoxious to their Spight and Rage. So far was he from running headlong upon sufferings, and making himself through a rash and indiscreet zeal liable to those that hated him ; so far was he from being in love with *Persecution* that he did (as the Apostle exhorted the *Ephesian* Christians to do) *ἐξάγοιεν ἑαυτοὺς ἐκ τῆς κινδύνου*, buy out or gain time, because the days were evil and full of danger.

Again, how wisely did our Saviour from time to time *defeat* and render *unsuccessful*, the Plots and Machinations of the *Pharisees* and his other enemies against him !

him! We find in *Matth.* 22. 15. the *Herodians* (or those of the Jews that adhered to the *Cæsarean* and *Roman* Authority) and the *Pharisees* (who esteemed it as an usurpation) combining together to intangle him in his talk: And they so ordered their plot, as that they might get an advantage from whatsoever he should say, either to render him Obnoxious to *Herod*, and the *Roman* Party, or to Inrage the most popular and highly esteemed Sect of the Jews, the *Pharisees*. In order hereunto they cunningly put to him this Question, *viz.* *Whether it were lawful to pay tribute to Cæsar?* If he should answer that it was, he would make himself liable to the latter mischief; if that it was not, to the former and the far greater. Now (as is to be seen in the 19, 20, 21. *verses*) our Saviour with such admirable *prudence* contrived his answer, that (*verse* 22.) both factions are said to wonder at it, and to be baffled by it. *When they had heard these words, they marvelled and left him and went their way.* Diverse other Instances there are of a like nature; as in *John* 8. 3. to 9. *Matth.* 21. 23. to 27. *Matth.* 22. 41. to 46, &c.

And thus we have sufficiently and fully enough proved, that it was the whole business

finess of our Saviour's life to make men in all respects *Virtuous* and *Holy*; and that thereunto were subservient, as his *Discourses* with them, so his *Actions* likewise and whole Behaviour. *Plus docent exempla quàm præcepta*: Examples are the most natural and easie way of teaching, and they are so by reason of Mankinds being so greatly addicted to imitation; and, I say, it doth from our past discourse sufficiently appear, That our Saviour's whole Conversation was a rare exemplification of all kinds of Vertue and true Goodness.

CHAP. VI.

That to make men truly Virtuous and Holy was the Design of Christ's unimitable Actions, or Mighty works and Miracles. And that these did not only tend to promote it, as they were convincing Arguments that He came forth from God, but were also very proper to effect it in a more immediate manner.

BUt it cannot be amiss if we moreover add, That it was not only the Design of our Saviour's *imitable* Actions, to teach the world Vertue, but also of those
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which are *not imitable, viz.* Of his *Miracles* and *Mighty works*: And that *these* did not only tend to the promoting of that Design, as they were convincing and infallible Arguments that he came forth from God, but were likewise very proper to effect it in a more *immediate* manner. For they were not only *Argumentative* or a proof of the *Truth* of his *Doctrine*, but also *Instructive*, and minded men of their *Duty*. Those Miracles which he chose to work, were of such a nature, as to be hugely fit to accomplish at one and the same time both these businesses. They were not such as the foolish and carnal Jew expected, that is, *signs from Heaven*, that were apt to produce *directly* no other effect than that of pleasing their Childish Phantries, or striking their senses with admiration and astonishment by making prodigious and amazing shews and Representations before their eyes; but most of them were expressions of the greatest *kindness* and *Charity* to Mankind. For instance; his Healing the sick of all manner of Diseases, his making the lame to walk and the blind to see, and the deaf to hear; his cleansing the Lepers, Feeding the Hungry, Raising the Dead, and ejecting of Evil Spirits out of those that were misera-

bly possessed with them and tormented by them, &c. In *Acts* 10. 38. the Apostle expresseth our Saviour's working of *Miracles*, by this Phrase [*Doing good*] who (saith he) *went up and down doing good, and healing all that were oppressed of the Devil.* And in his *Miracles* did he give Instances of great kindness and good-will even unto those which did least deserve it: For he made use of his *Divine Power* for the Healing and relief of the *Disingenuous* and *Unthankful*, *Ill-natured* and *Wicked*, as well as of the *better-disposed* and *more worthy* persons: Therein imitating his heavenly Father (as he required us to do) who maketh his Sun to rise on the *Evil* and on the *Good*, and sendeth Rain on the *Just* and on the *Unjust*, *Matth.* 5. 45. And, as I take it, the last *Miracle*, that before he ascended the Cross was wrought by him, was the Cure of one of those his Enemies that came with Clubs and Staves to apprehend him.

And the few *Miracles* besides those that consisted in doing *kindnesses* to Men (for those we have on record are almost all such) were such as by which he gave us an Example of other Vertues: As particularly of *Piety*, *Trust in God*, and *zeal for him*. Of his *Piety* and *Trust in God* his Fasting

Fasting forty days and forty nights was a great evidence: It was so of his *Trust* in him and constant adhering to him, as by thus doing he put himself by his Father's appointment upon most violent and strong temptations; in *Conflicting* wherewith (as hath been shewn) he came off a most Noble Conqueror. Of his *Zeal* for God was his whipping the Buyers and Sellers out of the Temple no small expression; and I add, it was so also of his most gracious and loving respect to the contemned Gentiles, whose Court (as Master *Mede* and others have most evidently demonstrated) they were wip'd out of; they making their house of Prayer a Den of Thieves, as our Saviour told them. And this may deservedly be numbered among his Miracles, because it is unconceivable how a Man unarmed, in no Authority, and of mean esteem in regard of his Parentage, poverty and low Circumstances, should strike such a fear into those people, as to force them without the least offer of Resistance to flee before him, if the cause thereof were not extraordinary and more than natural.

And even that Miracle which might seem the most inconsiderable, namely his causing his Disciple *Peter* to catch a Fish

with a small piece of money in its mouth, was also Instructive of a Duty; It being an Instance of his *Loyalty* to the Supreme Magistrate; for the money was expended in paying Tribute, and taken out of the Sea in that strange manner for no other purpose.

In short, I know no one Miracle that our Saviour wrought, but over and above its being a Seal for the Confirmation of his Divine Mission. it teacheth some one or other good Lesson, and is proper for the bettering of the Souls of those that seriously consider it.

And that great Miracle, which after his Ascension (according to his promise) he shewed in sending the Holy Ghost, did promote the business of making men *holy*, in a far higher way than that of Example: For the grand and standing office of the Spirit in the world, is the exciting in us *Holy Desires*, and the assisting of us in the performance of *Holy Actions*: It is the making the Gospel and all means effectual to the Renovation and Reformation of our Hearts and Lives.

If it be objected that we read of two Miracles, namely, his cursing the Fig-tree, and sending the Devils into the Herd of Swine; which are so far from containing
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any Lessons of *Morality*, or tending to the least good, that they seem to be on the contrary only of an Evil and Mischievous Consequence.

I answer, That as for our Saviour's Cursing the *Fig-tree* that bare *leaves*, and had no *fruit* on it, it was a most significant document unto Men, that their Profession, which is answerable to bearing *Leaves*, must be joyned with a sutable Practice, and have *fruit* accompanying, or 'twill be nothing worth: And *Fruitless* Persons were taught by that Emblem, what they must look for, if they continued so. But the most pregnant meaning of it is (as the Learned Doctor *Hammond* hath shewn) that the Jews which were just like that Leafie-tree without fruit at that time on it, a mere Professing People, were to expect speedy destruction from him, on supposition that they persisted in their unfruitfulness. It is not once to be imagined that this which our Saviour did to the *Fig-tree* was any other than *Emblematical*; for no one that deserveth but the Name of a Man, would be guilty of such a piece of Impotent Revenge, as to wreak his anger on a *Senseless tree*, that was not upon the account of its barrenness, or any thing else, in a capacity of being faulty or blameworthy.

worthy. And besides it is mentioned in the story as related by S. *Mark*, Chap. 11. 13. that *the time of figs was not yet*, Or, it was not then a season for Figs; that is, it was not a good Fig-year; which is given as the cause of the Tree's being at that time without fruit: And it seems to me very probable, that, that clause was purposely added, that it might be the more easily observed that our Saviour's Curse was not designed to be terminated in the Tree, but that it was pronounced against it only as it was an apt Resemblance of a Professor that is *barren* of good works. So that our Blessed Lord, who was so meek and forbearing towards wicked and the worst of men, and likewise so very gracious and kind to them, could not be supposed to have been at all, much less so very angry with an innocent Vegetable, as to destroy it for no other reason than that he once found no fruit upon it; but it is evident that he only took hold of this opportunity to do as I now said. So that this Miracle was designed no less than the forementioned to be *Instructive* to the spectators of it, and to all that should afterwards hear or read the story concerning it; which none could be so dull as not to understand, that had but the least knowledge of him.

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And as for that other, *viz.* his sending the Devils, which he had ejected out of a Poor Man, into a Herd of Swine, and by that means causing them to run violently down a steep hill into the Sea, and to perish there: We read, First, that our Saviour did not *command* them, but only *suffered* them (as 'tis expressed both by *S. Mark* and *S. Luke*) at their own request to take possession of those Beasts. Nor doth the saying unto them, *Go*, (which is in *S. Matthew's* Relation of the Story,) speak any more than a bare Permission; seeing their beseeching him to suffer them to go is there expressed as the occasion of his so speaking. So that the Mischief that was done, the *Devils* only were the Authors or the proper Cause of. Nor, secondly, could our Saviour *permit* this, either to make *sport*, or to *please* himself with the *Destruction* of the *poor Creatures*; for both these were infinitely below him, and perfectly Contrary to the *Seriousness* of his *Spirit*, and *Goodness* of his Nature; but there were very weighty and great reasons why he should this do.

*Mar. 5. 13.
Luk. 8. 32.*

*Matth. 8.
31, 32.*

As, first, To expose the Hateful Nature of the Devils, and to give men to understand and take notice, how extremely they delight intoing Mischief; which it

doth greatly concern the wellfare of our Souls, both not to be ignorant of, and well to Consider. By this experiment it appeared, that those unclean Spirits are so maliciously disposed, and so bent upon mischiefousness, as that rather than want objects to vent their Spite on, they will be glad to do it upon Bruit Beasts. But especially the Devils most inveterate and deadly hatred to *mankind* was hereby shewed; in that when they were no longer permitted to do them a greater, they were glad of an opportunity to make them the objects of a less mischief: And to procure to them what hurt they were able in their *Goods*, when they ceased to be in a Capacity of tormenting them in their *Minds* and *Bodies*.

2ly. By this means there was a discovery made what a *multitude* there were of them that possessed that *one*, or at most (according to S. *Matthew*) *two* persons; in so much as that those which were cast out of them were enough to actuate the Bodies of a great herd of Swine, and consisting of no fewer than about two thousand, as S. *Mark* saith; and none could tell (but he that cast them out of the men and suffered them to enter the Swine) how very many each of these might be possessed with. This
was

was of great importance to be known, in order to the understanding of the Greatness of the Miracle that was wrought in behalf of the Miserable wretches, and to their being made sensible of the exceeding vastness of the deliverance that by their Saviour was brought unto them. For though the Devils declared that their name was *Legion*, to signify that they were a very mighty multitude; Yet what they said was too incredible to be received upon the bare word of those which from the very beginning were always Liars: but this permission of our Saviour gave a plain demonstration that in this *saying* of theirs they spake the truth.

Thirdly, These Persons were by this means most effectually taught how infinitely they were obliged to the Divine Providence, in not suffering this huge number of Fiends all the time they had possession of them to destroy them; when as they no sooner entred into the herd of Swine, but immediately they dispatch'd them all.

Fourthly, This permission was also a just punishment to the *Gadarens* to whom those Beasts belonged; who (as afterward it appeared) were a generation of Covetous Muck-worms, and preferred their
Swine

Swine before their *Souls*; and so likewise it was as effectual and proper a course as could well be taken for their Reformation. Several other Reasons of this action might be instanced in, but these, nay any one of them, may well suffice. So that it is apparent that this Miracle was so far from being a *Mischievous* one or of no use, that there was scarcely any one wrought by our Saviour, that is so pregnant with profitable Instructions, and in so many respects of great importance to the good of our Souls as this is.

CHAP. VII.

That to make men Holy was the Design of Christ's Death, Proved by several Texts of Scripture: And how it is effectual thereunto, discovered in six Particulars.

Fourthly, the making of us Holy, as it was the Business of our Saviour's whole *Life*, so was it also the great End and Design of his *Death*. And this we are assured of by abundance of Express Scriptures; Some few of which we will here produce, *Romans 6. 6. Knowing this that*
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Chap.7. Christianity.

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our Oldman is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve sin.

2 Corinthians, 5. 15. ----- He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Galatians, 1. 4. Who gave himself for our Sins, that he might deliver us from this present evil world, (viz. From its corrupt practices) according to the Will of God and our Father.

Ephesians, 5. 25, 26, 27. Husbands love your Wives, as Christ loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of Water by the word, that he might present it unto himself a Glorious Church, not having Spot or Wrinkle, or any such thing ; but that it should be holy and without blemish.

Colossians, 1. 21, 22. And you that were sometimes alienated, and enemies in your minds by wicked works, hath he now reconciled in the Body of his flesh through death, to present you holy and unblamable and unreprouable in his sight.

Titus, 2. 14. Who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of Good Works.

1 Pet.

I Pet. 1. 18. *For as much as ye know that ye were not redeemed with Corruptible things, as Silver and Gold, from your vain Conversation received by Tradition from your Fathers; but with the precious blood of Christ, as a Lamb without blemish, and without Spot.*

I Pet. 3. 18. *For Christ also hath once suffered for Sins, the just for the unjust, that he might bring us to God, &c.* That is, saith Calvin upon the place, that we might be so consecrated to God as to live and die to him.

I Pet. 2. 24. *Who his own self bare our Sins in his Own body on the Tree, that we being dead to sins, should live to righteousness, by whose Stripes ye were healed.*

Now the Death of Christ is greatly effectual to this end of making us Holy, these several ways.

First, As it gave Testimony to the Truth of his Doctrine; which (as hath been shewn) hath no other Design. Christ took his Death upon it that that was true; was willing to expose himself in the Defence thereof to a most ignominious and painful death.

Secondly, As the shedding of his blood was a Federal right confirming the New Covenant, wherein is promised in and through

through Him the Pardon of our Sins, and Eternal happiness, on Condition of our sincere Repentance, Faith and new obedience: So the Bloud of Christ is called the *Bloud of the Covenant*, Heb. 10. 29.

And the *Bloud of the Everlasting Covenant*, Heb. 13. 20.

Thirdly, As it is exemplary of the highest virtue, 1 Pet. 2. 21. *Christ also suffered for us, leaving us an Example, that we should follow his Steps; who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.* The Greatest Humility and Self-denial, the greatest Meekness, Patience and Submission to the Divine Will, the most wonderful Charity, and Forgiveness of Enemies, &c. are exemplified in our Saviour's Death; and so it must needs be very highly Effectual towards the promoting of these most Excellent Graces, and the like, in us, and the expelling and utter extirpating out of us the Contrary Vices.

One would think it impossible that he should be of an Haughty Spirit and a proud mind, that seriously Considers how the Only-begotten Son of God humbled him-

himself to the death, even the shameful and ignominious death of the Cross: That he should *Covet* great things in the world, that frequently affects his mind with the thoughts of his Saviour's emptying himself and becoming poor, that we through his poverty might be made rich, and preferring the death of the *Vilest* of wretches before the life of the greatest and most *Honourable* Personages. How can he be vain and frothy, that considers his Saviour's horrid Agony, what a man of Sorrows he was, and how acquainted with Griefs? How can he storm at the receiving of injuries, and swell with indignation against those that offer him incivilities and rudely behave themselves towards him, that fixeth his thoughts upon his Saviour's *meek* putting up the *Vilest* and most Contemptuous usages, and considereth how gentle, sedate and Lamb-like he was when Barbarous Villains Mocked, Buffeted and Spit upon him, Crowned him with Thorns, put a Robe in a jeer upon his Back, and a Reed for a Scepter into his hand, and at last acted the parts of the most inhumane Butchers towards him. One would think it no uneasie matter to persuade our selves to forgive very heartily the Spitefullest & most malicious enemies, whilst

whilst we take notice that Christ shed even his precious blood for those that carried in their breasts the greatest malignity against him and bare him the most deadly hatred; that he suffered *death* for those which in the Cruellest manner they were able took away his *life*. What temptation can be forcible enough to prevail upon us *sinners* to murmur and repine at the hand of God in the afflictions he inflicts upon us, while we observe how much *greater* sufferings than ours are, were with profoundest *Submission* to, and likewise the heartiest approbation of the *Divine Will*, endured by the not only perfectly *innocent*, but also the *highly meriting* and *infinitely Well deserving* Jesus?

Fourthly, As the Death of Christ was likewise a *Sacrifice for sin*, it was in an Eminent manner effectual to this great purpose. In the death of Christ considered as an *Expiatory* and *Propitiatory Sacrifice*, is the offence that God Almighty hath taken against sin, and the hatred he bears to it, as well as his Love to us sinners, infinitely declared; in that he would not forgive it to us without the intervention of no meaner an offering than the Blood of his only-begotten Son. Observe what the Apostle *S. Paul* saith to this Purpose,
Rom.

Rom. 3. 25, 26. Whom God hath set forth to be a Propitiation through Faith in his blood, to declare his Righteousness for the remission of sins that are past, through the forbearance of God, to declare I say at this time his Righteousness, that he might be just, and the justifier of him which believeth in Jesus. The Plain sense of which words (as I conceive) is this: That God might at one and the same time demonstrate how *holy* he is, and how much he *hateth sin* on the one hand, and how infinitely *gracious* he is in his willingness to *forgive sinners* on the other, was Christ set forth by him to be a Propitiation through Faith in his blood. There are many (and they no Adversaries to the Doctrine of our Saviour's satisfaction) that do not question but that God could have pardoned sin without any other Satisfaction than the Repentance of the Sinner, (and in the number of them were *Calvin, P. Martyr, Musculus, and Zanchy*, as might be fully shewn out of their several works, but that this is not a place to do it in) but he chose to have his Son die for it, before he would admit any terms of Reconciliation, that so he might perform the highest act of *Grace*, in such a way, as at the same time to shew also the greatest *displeasure*

sure against Sin. And therefore would he thus do, that so he might the more effectually prevent wicked mens encouraging themselves by the consideration of his great mercy, to persist in their *wickedness*. Therefore was Christ set forth to be a propitiatory Sacrifice for Sin, I will not say that his Father (who is perfectly *sui juris*) might be put by this means into a capacity of forgiving it, but that it might be a Cogent motive, and most prevailing Argument to Sinners to reform from it.

There is an excellent place to this purpose, *Rom. 18. 3.* *For what the law could not do, in that it was weak through the flesh: God sending his own son in the likeness of sinful flesh, and for sin (or by the means of sin) condemned sin in the flesh;* that is, what the Precepts of the *Mosaical Law* could not do, in that they were weak by reason of the impetuosity of men fleshly inclinations, that the Son of God (coming in the humane Nature, and in all respects becoming like to us, sin only excepted) did, and by being a Sacrifice for Sin (so the word [*Sin*] signifieth in diverse places, as *Leviticus 4. 29.* *Chap. 5. 6.* *2 Cor. 5. 21.* and, as I suppose, also *Gen. 4. 7.*) Condemned Sin in his flesh; he by this means shewing how hateful it is to

G God,

God, took the most effectual course to kill and destroy it. And moreover the most dearly beloved Son of God undergoing such extreme sufferings for our Sins, it is evidently thereby demonstrated what dismal vengeance those have reason to expect that shall continue impenitent, and refuse to be reclaimed from them: For saith he, *Luke 23. 31. If they do these things in a green Tree, what shall be done in the dry?* If God spared not his own most innocent, holy and only Son, than whom nothing was, or could be, more dear to him, but abandoned him to so shameful and horrid a death for our Sins, how great and severe sufferings may we conclude he will inflict upon those Vile Creatures, that dare still to live in *Wilful* disobedience to him.

And from the Death of Christ considered as a Sacrifice we farther learn, what an esteem God hath for his holy Laws, that he would not abate their Rigour, nor remit the punishment due to the Transgressors of them, without a Consideration of no meaner value than the most Precious blood of his own Son.

And lastly, in that Christ hath laid down his life at the appointment of God the Father for the purpose of making an Atonement

ment for Sin, this gives all men unspeakably greater assurance of the Pardon of True Penitents than the bare Consideration of the Divine Goodness could ever have done: And so by this means have we the greatest encouragement that our hearts can wish to become new men and return to obedience; and have all ground of Jealousie and suspicion removed from us, that we have been guilty of such heinous and so often repeated impieties, as that it may not become the Holiness and Justice of God to remit them to us, though they should be never so sincerely forsaken by us.

In the *Death* of our Saviour thus considered, are contained (as we have seen) the strongest and most irresistible Arguments to a Holy Life; and I farther add, such as are no less apt to work upon the principle of *Ingenuity* that is implanted in our natures, than that of *self-love*. For who that hath the least spark of it, will not be powerfully inclined to hate all sin, when he considereth, that it was the Cause of such direful sufferings to so incomparably Excellent a person, and infinitely obliging a Friend as Christ is? Who but a Creature utterly destitute of that principle, and therefore worse than a Brute Beast,

can find in his heart to take Pleasure in the *Spear* that let out the *heart-bloud* of his most blessed Saviour; and to carry himself towards that as a loving friend, which was (and still is) the Lord of Glorie's worst enemy?

Again, hath Jesus Christ *indured* and *done* so much for our sakes, and are we able to give our selves leave to render all his sufferings and performances unsuccessful by continuing in *disobedience*? Can we be willing that he should do and suffer so many things in *vain*, and much more do our parts to make him do so? Is this possible?

Nay hath he been Crucified for us by the wicked *Jews*, and don't we think that enough? but must we our selves be Crucifying him afresh by our Sins, and putting him again to an open shame by preferring our base lusts before him, as the *Jews* did *Barabbas*?

Hath he expressed such astonishing love to us in dying for us, and wo'nt we accept of it? which we certainly refuse to do so long as we live in Sin. Hath he purchased Eternal Salvation for us, and such great and glorious things as Eye hath not seen, nor ear heard, and which have not entered into the heart of man, to be conceived

ceived by him ; and can we perswade our selves to be so *ungrateful* to him, as well as so *wanting* to *our selves*, as to refuse to receive thele at his hands on those most reasonable terms on which he offers them?

Hath he bought us with such a price ; and can we refuse to be his Servants, and rather chuse to be the slaves of Satan, the Devil's Drudges?

Where can we find so many strongly inciting Motives to hate and abandon all sin, as are contained, and very obvious in the *Death* and sufferings of our Saviour for it?

Fifthly, The Death of our Saviour is in a special manner effectual to the making of us in all respects vertuous and holy, as he hath thereby procured for us that Grace and Assistance that is necessary to enable us so to be. In regard of his humbling himself as he did, and becoming obedient to the death of the Cross, hath God highly exalted him, and given him a name that is above every name ; that at the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth : And that every Tongue should Confess that Jesus Christ is Lord, to the glory of God the Father,

Phil. 2. 9, 10, 11. Now by vertue of the Authority he is by this means invested and dignified with, and particularly as he is King of his Church, hath he sent the Holy Ghost to Sanctifie us, to excite us to all holy actions, and to assist us in the performance of them.

Sixthly, The Death of Christ doth also apparently promote this great Design, as by his patient submitting to it he vindicated God's Right of *Soveraignty* over all his Creatures, and the power he hath to require what he pleaseth, and to dispose of them as seems good to him. Whereas the *First Adam* by Contumacy, Pride and Rebellion did put an high and unsufferable affront upon the Authority of his Maker, and his wretched posterity followed his Example, and have by that means done what lay in them to render his *Right* to their obedience questionable; this Blessed *Second Adam* by acting directly Contrary, *viz.* by *Obedience, Humility,* and *Subjecting* himself to the Divine pleasure in the severest expressions and significations of it, hath done publickly and before the world an infinite honour to his Father: And his absolute Right of Dominion over his whole Creation, and the power he hath to prescribe to it what laws

laws he judges fitting (which was before so eclipsed by wicked sinners) hath he by this means in the most signal manner manifested and made apparent. And of what force this is to promote our Holiness and Universal obedience, the dullest capacity may apprehend.

From what hath been said it appears to be a most plain, and unquestionable Case, that our Saviour in his *Death* considered according to each of the motions we have of it, had an eye to the great work of making men *Holy*, and that this was the *main* Design which he therein drove at.

And I now add, that whereas it is frequently affirmed in the holy Scriptures, that the End of Christ's death was also the *Forgiveness* of our sins, and the *Reconciling* of us to his Father, we are not so to understand those places where this is expressed, as if these Blessings were absolutely thereby procured for us, or any otherwise than upon Condition of our *effectual* believing, and yielding obedience to his Gospel. Nor is there any one thing scarcely which we are so frequently therein minded of, as we are of this. Christ died to put us into a Capacity of pardon; the actual removing of our Guilt is not the necessary and immediate result of his Death, but

suspended till such time as the forementioned conditions, by the help of his grace, are performed by us.

But moreover, it is in order to our being encouraged to sincere endeavours to forsake all sin, and to be universally obedient for the time to come, that our Saviour shed his blood for the Pardon of it: This was intended in his death as it is subservient to that purpose; the assurance of having all our sins forgiven upon our sincere Reformation, being a necessary motive thereunto. Therefore hath he delivered us from a necessity of *Dying*, that we might *live* to God; and therefore doth God offer to be in his Son Jesus reconciled to *us*, that we may thereby be prevailed with to be reconciled to *him*. Therefore was the Death of Christ designed to procure our Justification from all sins past, that we might be by this means provoked to become new Creatures for the time to come. Observe to this purpose what the Divine Author to the Hebrews saith, Chap. 9. 13, 14. *If the blood of Bulls and Goats, and the Ashes of an Heifer sprinkling the Unclean, Sanctifieth to the Purifying of the flesh: How much more shall the blood of Christ, who through the Eternal Spirit offered himself without Spot to God,*
purge

purge your Consciences from dead works (for what end? it follows) to Serve (or in order to your Serving) the Living God.

And thus much may suffice to be spoken concerning the Design of our Saviour's Death.

C H A P. VIII.

That it is only the promoting of the Design of making men Holy, that is aimed at by the Apostles insisting on the Doctrines of Christ's Resurrection, Ascension and coming again to Judgment.

I Might in the next place proceed to shew, that the *Resurrection* of our Saviour did carry on the same Design that his *Precepts, Promises and Threatnings, Life and Death* aimed at ; but who knows not that these would all have signified nothing to the promoting of this or any other end, if he had always continued in the Grave, and not risen again as he foretold he would. *If Christ be not risen, saith the Apostle, 1 Cor. 15. 13. then is our preaching vain, and your faith is also vain.* So that whatsoever our Saviour intended in those particulars, the perfecting and final

nal accomplishment thereof must needs be eminently designed in his *Resurrection*. The Apostle *Peter* tells his Country-men the Jews, *Acts* 3. 21. that, *To them first God having raised up his Son Jesus, sent him to bless them in turning every one of them from his iniquities.* But farthermore we find the Doctrine of *Christ's Resurrection* very much insisted on, by *S. Paul* especially, as a principle of the *Spiritual and Divine life* in us; and proposed as that which we ought to have not only a *Speculative and Notional*, but also a *Practical and Experimental* acquaintance with. And he often telleth us, that it is our Duty to find that in our Souls which bears an analogy thereunto. He saith, *Phil.* 3. 10. That it was his ambition to know (or feel within himself) the *Power of his Resurrection*, as well as the *fellowship of his sufferings*; to have experience of his being no longer a *dead* but a *living* Jesus by his enlivening him, and quickening his Soul with a new life. And again he saith, *Rom.* 6. 4. that, *Therefore we are buried with him by Baptism unto Death, that like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life*; that is, Christians being plunged into the Water in Baptism
signi-

signifieth their undertaking, and obliging themselves in a spiritual sence to die and be buried with Jesus Christ (which death and burial consist in an utter renouncing and forsaking of all their sins) that so answerably to his *Resurrection*, they may live a Holy and a Godly life. And it followeth, *verse 5.* *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection*; that is, If we are ingrafted into Christ by Mortification of Sin, and so imitate his death, we will no less have a Resemblance of his Resurrection, by living to God, or performing all acts of Piety and Christianity. And then from *verse 8. to 11.* he thus proceeds: *Now if we be dead with Christ, we believe that we shall (or we will) also live with him : Knowing that Christ, being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto Sin once (or for sin once for all) but in that he liveth, he liveth unto God, (that is, in heaven with God :) Likewise reckon ye your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord ; that is, after the Example of his Death and Resurrection account ye your selves obliged to die to Sin, and to live*

live to the Praise and Glory of God.

And the same use that the Apostle here makes of the *Resurrection* of our Saviour, he doth also elsewhere of his *Ascension* and session at the Right hand of God, *Coloss. 3. 1, 2.* *If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the Right Hand of God; set your Affections on things above, not on things on the Earth: for you are dead, (that is in profession, having engaged your selves to renounce your past wicked life) and your life is hid with Christ in God, &c.* that is, and the life you have by embracing the Christian Religion obliged your selves to lead, is in Heaven where Christ is. So that this sheweth the Informations the Gospel gives us of these things to be intended for *Practical* purposes, and Incitements to *Holiness*. And Christ's *Resurrection* with his following Advancement we are frequently minded of, to teach us this most excellent Lesson, that Obedience, Patience and Humility are the way to Glory; and therefore to encourage us to be followers of Him, to tread in his holy steps, and make him our Pattern. This we have in the fore-cited place, *Phil. 2. 5, 6, 7, &c.* And *Hebr. 12. 1, 2.* We are exhorted to lay aside every weight, and the
sin

sin which doth so easily beset us, and to run with patience the race that is set before us: looking unto Jesus the Author and Finisher of our Faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God. And verse 3. To consider him that endured such contradiction of sinners against himself (that is, especially how he is now rewarded for it) lest we be weary and faint in our Minds.

And that the meaning of our being so often minded of our Saviour's *coming again to Judgment*, is to stir us up to all holiness of conversation, who can be so ignorant as not to know? for we are sufficiently told that we must be judged according to our *Works*, especially *such works*, as the Hypocrites of this age do most despise & leave to be chiefly performed by their contemned Moralists; as appears from *Mat. 25. 34.* to the end of the Chapter. And, Lastly, that is very certain, which is intimated in the 123 Page of the *Free Discourse*, Namely, That all the Doctrines of the Gospel, as merely speculative as some at the first sight may seem to be, have a tendency to the promoting of Real righteousness and holiness, and are revealed for that purpose. But as I did not there, so neither will I here
pro-

proceed to shew it, in all the several instances, or in any more than I have now done: and that for the reason that is there given. But besides I conceive that what hath been discoursed already in this Section, is abundantly sufficient to demonstrate what we have undertaken, *viz. That to make men truly vertuous and holy, is the design, the main and only design of Christianity.*

SECT.

S E C T. II.

Upon what accounts the Business of making men *Holy* came to be preferred by our Saviour before any other thing, and to be principally *designed* by him.

C H A P. IX.

Two Accounts of this: The first, That this is to do the greatest good to men. And that the Blessing of making men Holy, is of all other the Greatest, proved by several Arguments, viz. First, That it containeth in it a Deliverance from the worst of Evils; and Sin shewed so to be.

I Proceed in the next place to shew how it comes to pass, that of all other good things, the making Mankind truly virtuous and Holy, is the *grand and special Design*

Design of Christianity. There are these two Accounts to be given of it.

First, *This is to do the Greatest Good to Men.*

Secondly, *This is to do the Best Service to God.*

First, The Making of us really Righteous and Holy is the Greatest Good that can possibly be done to us. There is no blessing comparable to that of Purifying our Natures from Corrupt affections, and induing them with Vertuous and Divine qualities. The wiser sort of the Heathens themselves were abundantly satisfied of the truth of this: And therefore the only design they professed to drive at in their

φιλοσοφία ὅτι ζωὴς
ἀνθρώπων καὶ σωτηρία,
καὶ τελειότης.

Philosophy was *the Purgation, and Perfection of the Humane life.* Hierocles makes this to be the very

Definition of it: And by the *purgation* of mens lives, he tells us is to be understood, the Cleansing of them from the dregs and filth of unreasonable appetites; and by their *perfection*, the Recovery of that Excellency which reduceth *πρὸς τὴν Θεῶν ὁμοίωσιν, to the Divine likeness.* Now the Blessing of making men *Holy*, is of all the greatest,

First, Because it contains in it a Deliverance from the *worst of Evils.* Those
are

are utterly ignorant of the nature of *Sin*, that imagine any evil greater than it, or so great. It was the Doctrine of the *Stoicks*, that there is nothing evil but what is *turpe & vitiosum*, vile and vicious. And *Tully* himself who professed not to be bound up to the *Placita* of any one Sect of Philosophers, but to be free-minded and to give his Reason its full scope and liberty, takes upon him sometimes most stiffly and seemingly in very good earnest to maintain it and dispute for it. But as difficult as I find it to brook that Doctrine as they seem to understand it, that more modest saying of his in the first book of his *Tusculan Questions* hath without doubt not a little of truth in it, *viz. That there is no evil comparable to that of Sin.*

Hierocles a sober Philosopher, and very free from the high flown humour and Ranting genius of the *Stoicks*, though he would allow that other things besides Sin, may be *χαλεπά & δυσδιάθετα*, very grievous and difficult to be born, yet he would admit nothing besides this to be *ὀντως κακόν*, truly evil; and he gives this reason for it, *viz. Because that certain Circumstances may make other things good, that have the repute of evils; but none can make this so.* He

*Nè malum quidem al-
lum cum turpitudinis
malo comparandum.*

saith that the word καλῶς [*well*] can never be joyned with any vice, but so may it with every thing besides : As it is proper to say concerning such or such a person, ἰοσεῖ καλῶς, πίνεσθαι καλῶς, he is *well* diseased, he is *well* poor, that is, he is both these to good purpose, behaving himself in his sickness and poverty as he ought to do ; but (proceeds he) it can never be said, ἀδικεῖ καλῶς, ἀκολαφάνει καλῶς, &c. he doth injury *well*, or he is *rightly* and as becomes him intemperate.

Now that wickedness is the greatest of evils, is apparent, in that it injures mens *better part*, their *Souls*, whereas it lieth

in the power of no other (as the now mentioned Philosopher also observeth) so to do. Do I say, it *injures* them? that's too *gentle* a word, it even *marrs* and *spoils* them, as again that person doth in another place speak. Other evils may ruine our Bodies, our

fortunes, &c. and may, I confess, by that means *disquiet* and *disturb* our Souls ; but they can be *depraved* by nought but *sin*, this alone can deprive them of the image of God wherein consists their Excellency. And when I say that Sin undoes *our Souls* and sin only, I say that this and this

alone

ταυτὰ &c. ἐν τῇ
ψυχῇ βλαβερά πρὸς
κακίαν. In Car. Py-
thag. pag. 105.

ἐδοξε ἡ ἀθανάτη
πράγματι κακία.
pag. 162.

alone undoes our selves: For (as saith the same brave man,) *Thy Soul is thy self; thy Body thine; and all outward things, thy Bodie's.* And the Excellent *Simplicius* speaking of *Death*, hath this saying, that it is only *τὸ σῶμα τῷ κακόν, ἐκ ἡμῶν, an Evil to our Bodies, not to us.* And this both the *Stoicks* and *Platonists* do much insist upon, and make great use of it. They stick not to tell us, that it is improper to say that a man consists of two parts, whereof the *Body* is one; and that this is not *μέρος συντεταγμένον, ἀλλ' ὄργανον, a Constituent part of man, but only his instrument:* that it is but our *Prison* wherein we are confined, our *Leather-bag*, our *Satchel*, our *Case*, our *Sheath*, our *House*, our *Clothing*, and the like. And we find such a notion of the *Body* in the Holy Scriptures, as well as in the Heathen Writings. *S. Paul* also calls it our *Clothing*, our *Earthly house*, our *Tabernacle*, 2 Cor. 5. 1, 4. *S. Peter* calleth his *body*, this *Tabernacle*; I think it meet, (saith he) so long as I am in this *Tabernacle*, &c. 2 Pet. 1. 13. Knowing that shortly I must put off this *Tabernacle*, verse 14. So that other evils have that denomination because they ate so to such things only (immediately I mean) as belong to

σὸν ὅτι ἡ ψυχὴ, τὸ
ἢ σῶμα σὸν, τὰ ἢ
ἐκτὸς, τὸ σῶματος.
pag. 153.

- our selves, but *sin* is an *immediate* evil, and the greatest imaginable to our very *selves*; in that in whomsoever it is entertained, it changes the man's nature, spoils his constitution, and makes him quite another thing: From a Lovely, Noble and Excellent, it transforms him into an ignoble, base and contemptible Creature. We are not ignorant what names the Scripture bestoweth upon wicked men, even those of the *Uncleanest* and most impure *Beasts*:

In lib. 3. de
Officiis.

There is no such filthiness (said *Cicero*) as the *Fæditas Turpificati animi*, that of an unclean Soul: And the Philosophers used to express vice by *Turpitude* and τὸ αἰχρὸν *Filthiness*, as being that which is infinitely

τὰ καὶ αἰχρὸν
λέγονται, ὡς ἀπειρίαν
καὶ ἀναξία δρασθῆναι
καὶ λογικῆς ὑσίας.
Hieroc. pag. 78.

disbecoming, below and unworthy of humane nature. And the Wise man in his Book of the *Proverbs* saith, that a *wicked man is loathsome, and cometh to shame*.

There is no such hideous monster in nature as a Reasonable Creature living in Contradiction to the Dictates of his Understanding, trampling under-foot the eternal Laws of Righteousness, and opposing himself to the known will of the Great Sovereign of the World, of him in whom he liveth, moveth and hath his being, to whom alone he is obliged for all
he

he is or hath, and for the Capacity he is in of having any thing for the future which for the present he is destitute of. A Body in which the Head and Feet have exchanged places, is not more deformed and monstrous than is a vicious Soul: For her *Superiour* and *Governing* part is subjected to, and Lorded over by her *Inferiour*, and that which was designed by Nature to be kept in subjection and governed. Her *ἡνιοχὺν* (as the *Pythagoreans* Phrase it) or Holder of the Reins, and *Ruling* Faculty, is become the *ἡνιοχέμενον*, the Reined in and *Ruled* Faculty.

I add moreover, that well may sin be said to spoil and marr mens souls, for we read in the writings of the Apostles that it kills them. *She that liveth in pleasures is dead, while she liveth*, 1 Tim. 5. 6. *You hath he quickened who were dead in Trespases and Sins*, Eph. 2. 1. S. Jude speaking of certain ungodly wretches, saith, that they are *twice dead*, v. 12. And the very same notion had diverse of the Heathens also. *Pythagoras* used to put a *κενοτάφιον*, or *empty coffin* in the place of that Scholar that left his School, to betake himself to a vicious and debauch'd life, as thereby signifying, that he was *dead*, dead as to his nobler part. And his Followers tell us

that the Souls of men *died*, when they apostatized from God, and cast off the Divine Life. And such a one, as in whom sin reigneth, may be called a *dead man*, because according to them, the Definition of a *man* belongs not to him, nor doth he any longer deserve the name of a *Reasonable Creature*. The Philosopher we have so often quoted, (and shall have occasion to do it oftener) will have wickedness to be θάνατος λογικῆς φύσεως, *the death of the reasonable nature* : And *Simplicius* doubts not

μὴν μᾶλλον λογικὸν ἢ αἰσθητὸν ζῶον ὑπερβαίνειν. Comment.
Epict. pag 4.

to assert, that a *man that is drowned in sensuality, hath no more of Reason in him, than a Brute creature.*

To return to God and to a right mind, to be without God and without understanding, were of one and the same signification with those excellent men. And our Saviour tells us that the Prodigal came to himself when he resolved upon returning to his Father's house ; as if that while he persisted in disobedience, he was as very a *Brute*, as were those whose husks he fed on, and had utterly lost his understanding faculty. Though that last saying of *Simplicius* may seem somewhat hyperbolical, yet this following one of *Hierocles* hath not the least tittle of a *Figure* in it, viz. That wicked men do render the Reason

Reason that remaineth in them ἀνδραπόδου φαυλότερον, *more base and wretchedly contemptible than the vilest slave.* They use it altogether in matters of very *bad*, or (at best) of most *mean* concern; and therefore as upon that account, it were better, so upon this it would be even as well, if they had none at all: For the *Sagacity* that is in Beasts is not less serviceable to them, than is the *Reason* of a wicked man to him: Nay, had he only that *Sagacity* that is observable in many unreasonable Creatures, it might stand him in as much stead as his *Reason* doth, and perhaps more. So that from what hath been discoursed it appeareth very evidently that *wickedness* is the *worst*, incomparably the *worst* of *Evils*; that it is so in its own *nature*, as well as in its *consequences*: And therefore to deliver us from it, by purifying our lives and natures is to confer upon us the *greatest* blessing; and consequently is an undertaking, of all others, the most *worthy* of the Son of God.

CHAP. X.

The Second Argument, viz. That the Blessing of making men Holy is accompanied with all other that are most desirable, and which do best deserve to be so called: Particularly with the Pardon of Sin, and God's special Love. And that those things which Sensual Persons are most desirous of, are eminently to be found in that blessing.

SEcondly, This is the Greatest Blessing, because it is accompanied with all other that are most desirable, and which do best deserve to be so called. Where sin is sincerely forsaken, it will certainly be *Pardoned*: The nature of God is such as that he is ready to be reconciled to a true Convert. They are our iniquities alone that make (or can make) a separation betwixt us and our God, and our sins only that hide his face from us: But the cause being removed, the effect ceaseth. When the Divine grace that is offered to sinners, becometh effectual to the turning any one from his evil ways, God's favour doth naturally return to him: even

as naturally as doth the Sun's light into those places, where that which before intercepted between it and them, is taken away. He is of so infinitely benign and Gracious a Nature, that no man can continue an object of his displeasure one moment longer than while he is *unable* of his favour; and nothing, I say, but sin and wickedness (as he hath often enough assured us) can make men so. Nay, a Holy Soul is ever the Object also of his Dearest and most special love. He is not only *friends* with, but also *takes* pleasure in those that *fear* him, *Psalms* 147. 11. He is said to make his residence within such persons, so great is the delight that he taketh in them. *Isaiah* 66. 1, 2. *Thus saith the Lord, the Heaven is my Throne, and the Earth my Footstool, where is the house that ye build unto me? and where is the place of my Rest? For all those things have mine hand made, and all those things have been, saith the Lord: But to this man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my word.* *John* 14. 23. *Jesus said unto him, If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* And it is said particularly of him

him that dwelleth in *love* (which is the fulfilling of the Law) that *he dwelleth in God, and God in him.* And I might shew that the Heathens themselves had this very notion. It was a saying used by the *Pythagoreans*; that *God hath not in the whole Earth a more familiar place of Residence than a pure Soul.*

ψυχῆς καὶ θεοῦ τὸ
παν οἰκονόμουν ὅτι τὸ
γῆς διὸς ἐκ ἔχει.

And *Apollo* is brought in thus speaking,
(πω.
Εὐσεβείῃς ὃ βροτοῖς γάνυμι τόσον ὅσον Ὀλύμ-
(then
To dwell in Heaven doth not more please me,
Within the Souls of Pious Mortal men.

And *Hierocles* which reciteth that verse doth himself assert, that *God hateth no man; but as for the good man, he Embraceth him with an extraordinary and surpassing affection.* The Righteous Lord loving righteousness, his countenance cannot but behold the upright. Wheresoever he finds any impressions of True Goodness, as he cannot but highly approve of them, so is it not possible but that they should attract his singular love to those which are the subjects of them: According to that measure

— ὅς μιν μὴ ἐδέ-
να ἀνθρώπων, τὸ ὃ
ἀγαθὸν διατείνων
ἐπαύζει. pag. 70.

sure and proportion that any one participates of his Goodness, he must needs have a share in his *Grace* and *kindness*. A *holy* person is a man *after* God's own heart, as his *Servant David* was said to be: He is a man that carrieth his image, and bears a Resemblance to him, and upon that account he cannot fail to be very dearly beloved by him. Now I need not go about to prove that there is no blessing whatsoever but is implied in an interest in the *Divine Love*, and especially in *such* a love as that which we have shewed Good men are made the objects of.

It might be here shewn also that those things which sensual and carnal persons are most desirous of, *viz. Riches, Honours* and *Pleasures*, are eminently to be found in the Blessing we are now discoursing of, and indeed those which best deserve to be so called and are in the properest sense so, no where else. Nothing enricheth a Man like the Graces of God's Holy Spirit: What *S. Peter* said of *meekness*, is true of all the virtues; they are *in the sight of God* (and he judgeth of things as they are) of *great price*. They are called *Gold tried in the fire*, *Rev. 3. 18.* The *true* and *our own Riches*, *Luk. 16. 12.* Which is as much as to say, that these only

*Nihil Neq; meum est
neq; cuiusquam, quod
auferri, quod cripi,
quod amitti potest. Ci-
cero in Paradoxis.*

are

are *ours*, and all but these are false and Counterfeit. These enrich our *Souls*, which alone (as was said) deserve to be called *our selves*, and will abide by us when all other have bid *adien* to us: These do as much excel in true value and worth all those things which the world calls *Riches*, as do our Immortal Spirits transcend our frail and corruptible Carcasses. It was one of the Maxims of the *Stoicks*, ὅτι μόνος ὁ σοφὸς πλούσιος, that the wise (whereby they meant the truly virtuous) man is the only *Rich* man. And Tully hath this saying upon it: *A mans Chest cannot properly be called Rich, but his Mind only: And though thy Coffex be full, so long as I see thee Empty, I shall not think thee a Rich man.* And saith Hierocles, ἀἴξω τὴ ψυχῆς, πάντα μικρά. All

Animus hominis divus, non arca appellari potest. Quamvis illa sit plena, dum te inane videbo, divitem non putabo. In paradox.

things that are without a mans soul, are but little and insignificant trifles. And the Righteous, saith Solomon, is more excellent than his Neighbour; or he is of greater worth than any other person that is not righteous, Prov. 12. 26.

Nothing, again, makes men so honourable as doth *Vertue* and True Goodness, or at all truly so. Seeing He and He alone that is indued with it, lives up to his highest

est Principle, like a Creature possessed of a Mind and Reason; nay, this man is moreover (as was said) like to God himself, and imitates his Glorious perfections. And therefore well might Wisdom say as she doth, *Prov. 8. 18. Riches and Honour are with me.* To overcome our unruly lusts, and keep in subjection all impetuous desires and inordinate Appetites, makes us more deservedly Glorious than was *Alexander* or *Julius Cæsar*: For he that thus doth, hath subdued those that mastered those mighty Conquerors. And such a one hath praise of God, of the holy Angels, and of all men that are not fools, and whose judgments he hath cause to value. *He that is slow to anger, is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City, Proverbs 16. 32.*

And no *Pleasures* are comparable to those that immediately result from vertue and holiness: for that man's Conscience is a very *Heaven* to him that busieth himself in the exercise thereof. While we do thus, we act most agreeably to the right frame and constitution of our Souls, and consequently most *naturally*; and all the actions of *Nature* are confessedly very sweet and pleasant. This also very many of the Heathens

thens had a great sense of; even those of them which much doubted of another life wherein Vertue is rewarded, commended very highly the Practice of it, for this reason, that it is *sibi premium* a reward to it self. *Simplicius* in his Comment upon *Epictetus* hath this observable saying, that, The observation of the Rules of Vertue in that Book prescribed will make men so happy and blessed even in *this* life, that they shall not need μετὰ θάνατον ἡ ἀρετῆς ἀμοιβὰς ἐπαγγέλλεσθαι, &c. *to be promised any Reward after death*, though that also will be sure to follow.

These things, I say, might be insisted on in this place, but they are such large and spacious fields of discourse, that should we make any considerable entrance into them, we shall find it no easie matter to get out of them. I therefore proceed.

CHAP. XI.

The Third Argument, viz. That whatsoever other Blessings a man may be supposed to have that is utterly destitute of Holiness, they cannot stand him in so much stead, as only to make him not miserable. And all Evil and Corrupt affections shewed to be greatly tormenting in their own nature, and innumerable sad mischiefs to be the necessary Consequents of yielding obedience to them.

THirdly, whatsoever other Blessings a man may be supposed to have, that is utterly destitute of this of Holiness, they cannot stand him in so much stead as but to make him *not miserable*. We may by the first Particular, and what was said upon it, be sufficiently convinced of the truth of this: But I farther add, That sinful Lusts are extremely troublesome, disquieting, and painful. *The Wicked (saith the Prophet Isaiah) is like the troubled Sea which cannot rest, whose waters cast up mire and dirt.* The Labyrinths that Sin involves men in, are innumerable; its ways are so full of intricate turnings and windings,

ings, that they sadly perplex those poor Creatures that walk in them, and it is impossible but that they should do so. The greatest *outward* inconveniences and disastrous misfortunes are very frequently (as might be *largely* shewn) occasioned by them, but vexations of mind, and troublesome thoughts are the constant and never-failing effects of them. Tully in the fore-mentioned Book, saith thus to the vicious

Tua libidines te tor-
quent, te arumnae pre-
munt omnes, tu dies
noctesq; Cruciaris.

— ἔξ δὲ λυπη-
ρίων ἀνάγκη ἐστὶ
καὶ χεῖρον βίον, τῆς πρὸς
ταύτης δὲ ἀέριον.

man, *Thy lusts torment thee, all sorts of cares oppress thee, and both day and night torture thee.* And Hierocles saith, that *It is necessary that the worst life should be most miserable, and the best most pleasant and delightful.* Covetousness and Ambition put mens minds upon the

rack to contrive ways of inriching and advancing themselves: And when they have attained to so large a proportion of earthly *profits*, or so high a degree of *honour* as they at first designed, they are so far from being at *ease* and *rest* (as they vainly promised to themselves they should) that their *cravings* encrease as do their *fortunes*, and in the midst of their Abundance they continue in the same straits that at first afflicted them. Nay, so impetuous is the fury of those lusts,
that

that they drive them into still greater, and cause in *their* Souls that are possessed by them a more pungent and a quicker sense of want than they felt when their condition was most mean, and their estate at the lowest. Nor is this mischief any other than a most natural and unavoidable consequent of forsaking God (who is, as the Scriptures call him, the *Rest*, and (as *Plato*) the *center* of Souls) and of seeking satisfaction in such things, as are infinitely too little for their vast capacities : which the forementioned are, and all worldly enjoyments.

What a multitude of Tormenting cares is *Independency* on God and *Distrust* of his Providence perpetually attended with? How impossible is it to give a comprehensive and just Catalogue of the many mischiefs and miseries that are the necessary products and genuine off-spring of *Intemperance* and *Lasciviousness*? *Solomon* enumerates some of the evils that are the fruits of the *former* of these, *Prov.* 23. 29. but to give a perfect account of them would be an endless work. And as for the *latter*, besides the loathsome and painful disease that is ordinarily the consequent of satisfying the cravings of that filthy vice, the *unclean* person is continually in a *restless*

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leß Condition, and as it were, in a *constant* fit of a *burning feaver*; and the evil accidents that are occasioned by it are so many, that they are not neither to be reckoned up. The *Epicuræans*, though they placed mans chief happiness in *corporeal* Pleasures, did strictly notwithstanding forbid *Adultery*, for this reason because (as they said) in stead of performing its promise of pleasure, it robs men of it.

He that is *proud* and *highly conceited* of himself, is disordered and discomposed by the least sleighting word, or neglect of Respect, and (I had almost said) by the smallest commendation of his Neighbour too: And it lieth in the power of any sorry Creature, when he list, to afflict him.

The *Inward* sad effects of *Envy* and *Malice* are sufficiently observable in the *dismal countenances* of those that are under the power of them; and these hateful and devilish lusts do eat into and prey upon the very hearts of those in whose breasts they lodge, and are like *Fire* in their bosoms uncessantly torturing them: Not to say any thing of the many *Outward* and most direful mischiefs that are caused by a full satisfaction of them. In short, there is
not

not any one inordinate affection, but is so disturbing and disquieting a thing in its own nature, that it cannot but make those who are in subjection to it, though they should have never so many good things to set against it, exceeding miserable in *this*, as well as in the *other* world. So that had our Saviour come into the world, only upon such a design as the carnal Jews expected *their Messia* would, *viz.* that of making us partakers of a mere *Temporal* happiness, he must in order to the succeeding of it *chiefly* have concerned himself to make us *holy*.

Qui Appetitus longius evagantur, &c. & non satis ratione retinentur, &c. ab iis non modò animi perturbantur sed etiam Corpora: licet ora ipsa cernere iratorum, aut eorum qui aut libidine aliquâ aut metu commoti sunt, aut voluptate nimia gestiant: quorum omnium vultus, voces, motus, statusque mutantur. Cicero lib. de Officiis primo.

If it were possible (as it hath been shewn it is not) that a wicked man should have *God's Pardon*, this would not make him cease to be Miserable; all it could signifie would be no more than an Exemption from being immediately by him punish'd; But though the Divine Majesty should not in the least afflict him, his very *Lusts* would be of themselves no light punishment, but such as under which he could never enjoy himself in this life, but will be found to be intolerable in the life to come: Seeing there will *then* be nothing

to be met with that can at all suit with his sensual inclinations, or that will have any aptness in it to please and gratifie them: whereas now all places abound with such things as are fit for that purpose; as are able, I say, to gratifie, though not to satisfie such appetites. So that this man's condition in the *future* state must needs be very exactly like to his, that is, even parcht and dried up with excessive thirst, but can by no means obtain wherewithal to quench it; no nor yet so much as a little to slake it, and mitigate the pain of it; as he in this state very frequently makes a shift to do.

Were it possible that *Christ's Righteousness* could be *imputed* to an *unrighteous* man, I dare boldly affirm that it would signifie as little to his happiness, while he continueth so, as would a gorgeous and splendid garment to one that is almost starved with hunger, or that lieth rackt by the torturing diseases of the Stone or Cholicke.

And could we suppose such a man to be never so much an object of the Divine *Benevolence*, nay, and *Complacency* too (as there is nothing than this latter less supposeable) this could not make him, he continuing wicked, so much as *not miserable*: He being rendered by his wickedness utterly incapable

pable of such effects of the love of God, as could have upon him so good an influence.

Nay farther, were our Phantasies so very powerful, as that they could place him even in *Heaven* it self; so long as he continueth unturned from his iniquities, we could not imagine him happy *there*; nay, he would carry a *Hell* to Heaven with him and keep it there. It is not the being in a *fine place*, that can make any one cease to be miserable; but the being in a *good state*; and the *place* Heaven without the *Heavenly state*, will signifie nothing. An unhealthful and diseased *body* will have never the more ease for residing in a *Princes Court*, nor will a sick and unsound soul have an end put to its unhappiness, though it should live for ever in the presence of *God* himself. That saying to this purpose doth well deserve our repeating which I find in the excellent book called *The Causes of the Decay of Christian Piety*; *Alas, what delight would it be to the Swine to be wrapped in fine linnen, and laid in odours: his senses are not gratified by any such delicacies, nor would he feel any thing besides the torment, of being withheld from the mire. And as little complacency would a brutish soul find in those purer and refined pleasures,*
I 3 *which*

which can only upbraid, not satisfie him.

It is not to be doubted that such habits of soul as men carry *hence* with them, they shall keep in the *other* state; and therefore if we leave this Earth with any unmortified and reigning lusts, they will not only make us incapable of the happiness of *Heaven*, but also of *any* happiness. For there will be (as was but now intimated) no satisfaction or so much as *gratification* of *carnal* and *brutish*, and much less of *devilish* appetites in the celestial Mansions: and therefore they cannot be otherwise than very grievously painful to the person that is fraught with them; though I say we could suppose him to be safely possessed of those glorious habitations.

To sum up all I shall say on this argument, I fear not to assert, that Omnipotency it self cannot make a wicked person happy, no not so much as *negatively* so (except he should be annihilated) any otherwise than by first giving him his Grace for the subduing and mortification of sin in him: And that to deliver one from all misery while sin is vigorous in his soul, and bears the sway there, is not an object of any power, and implieth in it a palpable and apparent contradiction. For
misery

*miser*y is no less of the essence of sin and wickedness, than is light of the Sun; so that it is impossible they should ever be separated from one another, but that they must like the Twins of *Hippocrates*, live and die together.

C H A P. XII.

The Fourth Argument, viz. That Holiness being perfected is Blessedness it self; and the Glory of Heaven consists chiefly in it. This no new notion; some observations by the way from it.

BUt in the last place, well may we call Holiness the greatest of Blessings, for when it is perfected, it is Blessedness it self, and the Glory of Heaven is not only entailed upon it, but doth chiefly consist in it. Beloved (saith S. John) Now are we the Sons of God; but it doth not appear what we shall be; but this we know that when he appeareth, we shall be like him, &c. As if he should say, I cannot tell you particularly and distinctly what the blessedness of the other life will be, but this I am sure of, that likeness to God is the general notion of it; and that it consists, for the substance there-

of, in a perfect resemblance of the Divine Nature. The happiness of Heaven doth not lie in a mere fixing of our eyes upon the Divine perfections, and in admiring of them, but mainly in so beholding and contemplating them, as thereby to be changed into the express and lively image of them: And in having so affecting a sense of Gods infinite justice and goodness, purity and holiness, as will make the deepest impressions of those most amiable qualities in our own souls.

The Glory that Heaven conferreth upon its inhabitants, consists nothing so much in an external view of God and Christ, as in a real and plentiful participation of their glorious excellencies, whereby are chiefly to be understood those, that are implied in that general word *Holiness*: For as for their other attributes, such as *Knowledge*, *Power*, &c. the Devils themselves who are most of all creatures unlike them, have a large measure of them.

This *Blessedness* principally implieth a rapturous love of God, a *feeling* as well as *understanding* the goodness that is in him; an inseparable conjunction of all the faculties of our souls with him, and a perfect assimilation of our natures to him. The felicity of Heaven is an operative thing,
full

full of life and energy, which advanceth all the power of mens souls into a sympathy with the Divine Nature, and an absolute compliance with the will of God, and so makes him to become all in all to them. So that the happiness of Heaven, and perfect holiness, are by no means to be accounted things of a different nature, but two several conceptions of one and the same thing, or rather two expressions of one and the same conception. *All that happiness (as said the Learned and Pious Mr. John Smith) which good men shall be made partakers of, as it cannot be born up upon any other foundation than true goodness, and a Godlike nature within us, so neither is it distinct from it.*

Neither are we to look upon this as any upstart or late notion, for our ancient Divines have long since taught it in this saying that was frequently used by them, *viz. Grace is Glory begun, and Glory is Grace perfected.*

And I cannot but by the way observe that those which have considered this, will need no other argument to satisfy and convince them, That that talk of some [That it is mere servile obedience, and below the ingenuity and Generosity of a Christian Spirit, to serve God for Heaven, as well

as

as for the good things of this life only] is very grossly ignorant, very childish prattle: For, to serve God in hopes of Heaven according to its true notion, is to serve him for himself, and to express the sincerest, and also the most ardent affection to him, as well as concernment for our own souls. And therefore it could do no other than infinitely become the Son of God himself to *endure the Cross, and despise the shame, for the joy that was set before him*, taking that joy in no other sense than hath been generally understood, *viz.* for the happiness of Heaven consisting in a full enjoyment and undisturbed possession of the Blessed Deity: nor is there any reason why we should enquire after any *other* signification of that word which may exclude this.

And on the other hand, to be diligent in the service of God for fear of Hell, understanding it as a state perfectly opposite to that which we have been describing, is in a like manner from a principle of love to God and true goodness, as well as self-love, and is no more unworthy of a Son of God, than of a mere servant. And thus, the truth of this proposition, *That to make men Holy, is to confer upon them the greatest of blessings*, by the little that hath been said is made plainly apparent.

CHAP.

C H A P. XIII

The Second Account of our Saviour's preferring the business of making men holy, before any other, viz. That this is to do the best service to God. An objection answered against the Author's Discourse of the Design of Christianity.

IT remains secondly to be shewn, *That to promote the business of Holiness in the world, is to do God Almighty the best service: And this will be dispatcht in a very few words.* For is it not without dispute, better service to a Prince to reduce Rebels to their Allegiance, than to procure a pardon under his Seal for them? This is so evidently true, that to do this latter, except it be in order to the former business, is not at all to *serve* him, nay, it is to do him the greatest of *disservices*. I need not apply this to our present purpose. And therefore to be sure the work of making men holy and bringing over sinners to the obedience of his Father, must needs have been much more in the eye of our Blessed Saviour, than that of delivering them from their deserved punishments, *simply* and in it *self* considered: For his love to him
will

will be (I hope) universally acknowledged to be incomparably greater than it is to us, as very great as 'tis.

None can question, but that by our Apostasie from God, we have most highly dishonoured him, we have robbed him of a Right that he can never be willing to let go, *viç.* The obedience that is indispensably due to him as he is our Creator, continual Preserver, our infinitely bountiful Benefactor and absolute Sovereign. And therefore it is as little to be doubted, that Christ would in the *first place* concern himself for the Recovery of that Right. And but that both works are carried on together, and inseparably involved in each other ; he must necessarily be very greatly and far more solicitous about the effecting of *this* Design, than of *that* of delivering wicked Rebels from the mischiefs and miseries they have made themselves liable to, by their disobedience.

So that laying all these considerations together, what in the world can be more indisputable, than that our Saviours chief and ultimate design in coming from Heaven to us, and performing and suffering all he did for us, was to turn us from our iniquities, to reduce us to intire and universal obedience, and to make us partakers

kers of inward, real righteousness and true holiness? And we cannot from this last discourse but clearly understand, that it is most infinitely *reasonable*, and absolutely *necessary* that it should be so.

But now if after all this it be objected, that I have defended a notion concerning the *Design of Christianity*, different from that which hath hitherto been constantly received by all Christians, *viz.* That it is to display and magnifie the exceeding riches of God's Grace to fallen mankind in his Son Jesus: I answer that he will be guilty of very great injustice towards me, that shall censure me as labouring in this discourse to propagate any *new* notion: For I have therein endeavoured nothing else but a true explication of the *old* one, it having been grossly misunderstood, and is still by very many to their no small prejudice. Those therefore that say, that the Christian Religion designeth to set forth and glorifie the infinite Grace of God in Jesus Christ to wretched sinners, and withall understand what they say; as they speak most truly, so do they assert the very same thing that I have done. For (as hath been shewn) not only the Grace of God is abundantly displayed and made manifest in the Gospel to sinners for this end, that they may
thereby

thereby be effectually moved and perswaded to forsake their sins: but also the principal Grace that is there exhibited, doth consist in delivering us from the *power* of them. Whosoever will acknowledge *sin* to be (as we have proved it is) in its own nature the *greatest of all evils*, and *holiness* the *chiefest of all blessings*, will not find it easie to deny this. And besides (as we have likewise shewn) men are not capable of God's *pardonning Grace*, till they have truly repented them of all their sins, that is, have in will and affection sincerely left them: And also that if they were capable of it, so long as they continue vile slaves to their lusts, that Grace by being bestowed upon them cannot make them *happy*, nor yet cause them to cease from being very *miserable*, in regard of their disquieting and tormenting nature, in which is laid the foundation of Hell it self. The free Grace of God is infinitely more magnified, in *renewing* our Natures, than it could be in the bare *justification* of our persons: And to *justify* a wicked man while he continueth so, (if it were possible for God to do it) would far more disparage his *Justice* and *Holiness*, than advance his *Grace* and *Kindness*: Especially since his *forgiving sin* would signifie so little, if it be
not

not accompanied with the destruction of it,

In short, then doth God most signally glorifie himself in the world, when he most of all communicates himself, that is, his *Glorious* perfections, to the souls of men: And then do they most *Glorifie* God, when they most partake of them, and are rendered most like unto him.

But because nothing is, I perceive, more generally mistaken, than the notion of Gods Glorifying himself, I will add something more for the better understanding of this, and I am conscious to my self that I cannot do it so well, as in the words of the Excellent man we a while since quoted, Mr. *John Smith* sometimes Fellow of Queens Colledge in Cambridge; When God seeks his own Glory, he doth not so much endeavour any thing without himself: He did not bring this stately Fabrick of the universe into being, that he might for such a monument of his mighty Power, and Beneficence gain some Panegyricks or Applause from a little of that fading breath which he had made. Neither was that Gracious Contrivance of restoring lapsed men to himself, a plot to get himself some External Hallelujahs, as if he had so ardently thirsted after the Lauds of Glorified Spirits, or desired a Quire of Souls to sing forth his Praises: Neither
was

See his select discourses, pag. 409.

was it to let the world see how magnificent he was. No, it is his own internal Glory that he most loves, and the Communication thereof which he seeks: As Plato sometimes speaks of the Divine Love, it ariseth not out of Indigency, as created love doth, but out of Fulness and Redundancy: It is an overflowing fountain, and that love which descends upon created beings is a free efflux from the Almighty source of love: And it is well-pleasing to him that those creatures which he hath made, should partake of it. Though God cannot seek his own Glory so, as if he might

Chap. 1. 5. acquire any addition to himself, yet he may seek it so, as to communicate it out of himself. It was a good Maxim of Plato, Τῷ Θεῷ ὕδεις Φθόνῳ. There is no envy in God, which is better stated by S. James, God giveth to all men liberally, and upbraideth not. And by that Glory of his which he loves to impart to his creatures, I understand those stamps and impressions of Wisdom, Justice, Patience, Mercy, Love, Peace, Joy and other Divine Gifts which he bestoweth freely upon the minds of men. And thus God triumphs in his own Glory, and takes pleasure in the Communication of it.

I proceed now to consider what Useful inferences may be gathered from our past discourse.

SECT.

S E C T. III.

*An Improvement of the whole
Discourse in, diverse Inferences.*

C H A P. XIV.

The First Inference.

That it appears from the past Discourse that our Saviour hath taken the most effectual Course for the purpose of subduing Sin in us, and making us partakers of his Holiness. Where it is particularly shewed that the Gospel gives advantages infinitely above any those the Heathens had, who were priviledged with extraordinary helps for the Improvement of themselves. And 1. That the good Principles that were by natural Light dictated to them, and which reason rightly improved perswaded them to entertain as undoubtedly true, or might have done, are farther confirmed by

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Divine

Divine Revelation in the Gospel. 2. That those principles which the Heathens by the highest improvement of their Reason could at best conclude but very probable, the Gospel gives us an undoubted assurance of. This shewed in four instances. 3. Four Doctrines shewed to be delivered in the Gospel, which no man without the assistance of Divine Revelation could ever once have thought of, that contain wonderful inducements, and helps to Holiness. The First of which hath Five more implied in it.

First, it appears from what hath been said to demonstrate, That our Saviour's Grand Design upon us in coming into the world was to subdue sin in us, and restore the image of God, that consisteth in righteousness and true holiness; to us; That he hath taken the most effectual course imaginable for that purpose; and that his Gospel is the most powerful Engine for the battering down of all the strong holds that sin hath raised to it self in the souls of men, and the advancement of us to the highest pitch of Sanctity that is to be arrived at by Humane nature. This (as hath been shewn) was the business that the Philosophy of the Heathens designed to effect;

fect; but alas what a weak and inefficacious thing was it, in comparison of Christ's Gospel: wherein we have such excellent and soul-ennobling *Precepts* most perspicuously delivered; and moreover such mighty *helps* afforded to enable us, and such infinitely pressing *motives* and *arguments* to excite us to the practice of them.

And it will not be amiss if we particularly shew, what exceeding great advantages Christians have for the attaining of true Vertue, and the sublimest degrees of it too in this state attainable, above any that were ever vouchsafed to the world by the Divine Providence, before our Saviour's descent into it. And (not to make a formal comparison between the *Christian* and best *Pagan-Philosophy*, this not deserving upon innumerable accounts to be so much as named with that, and much less to dishonour the Religion of our Saviour so far as at all to compare it with any of those which were professed by Heathenish Nations, or that of the impostor *Mahomet*, which as well as those, in not a few particulars tends greatly even to corrupt and deprave mens natures) we will discourse according to our accustomed brevity. First, what advantages the Gospel gives us above those which such Heathens, as

were priviledged with extraordinary helps for the improvement of their understandings, had; and Secondly, above those which God's most peculiar people, the children of *Israel*, were favoured with.

First, As for those the Gospel containeth above such as the best and most refined Heathens enjoyed, it will be worth our while to consider,

First, *That the good principles that were by natural light dictated to them, and which reason rightly improved did perswade them to entertain as undoubtedly true, or might have done, are farther confirmed by Divine Revelation in the Gospel to us.*

As, *That there is but one God, That he is an absolutely-perfect Being, infinitely Powerful, Wise, Just, Merciful, &c. That we owe our lives and all the comforts of them to him, That he is our Sovereign Lord, to whom absolute subjection is indispensably due, That he is to be loved above all things; and the main and most important particular duties which it becomes us to perform to him, our neighbour and selves. We Christians have these things as plainly declared from Heaven to us, and as often repeated and inculcated, as if there were no other way to come to the Knowledge of them, but that of Revelation.* So that (as hath been
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been shewn in the *Free Discourse*, pag. 88.) what the Heathens took pains for, and by the exercise of their Reason learnt, we have set before our eyes, and need but read it in order to our knowledge of it. It is true, for our satisfaction whether the Holy Scriptures are Divinely inspired, and have God for their Author, it is necessary that we employ our Reason, except we can be contented to be of so very hasty and easie a belief as to give credit to things, and those of greatest concernment too, we know not why; or to pin our faith on our Fore-fathers sleeves; and so to have no better bottom for our belief of the *Bible*, than the *Turks* have for theirs of the *Alcoran*. But although it is necessary that we should exercise here our Discursive Faculty, if we will believe as becomes Creatures indued with Reason, yet this is no tedious task, nor such as we need much belabour our brains about. An unprejudiced person will soon be abundantly satisfied concerning the Scripture's Divine Authority, when he doth but consider how it is confirmed, and how worthy the Doctrine contained in it is of him whose name it bears. Now, I say, this little pains being taken for the establishment of our Faith in the Holy

Scripture, we cannot but be at the first sight assured of the truth of the contents of it. For no man in his wits can in the least question the Veracity of him, whom even *natural* light assures us can be no other than Truth it self.

Secondly, *Those good Principles that the Heathens by the greatest improvement of their Reason could at best conclude but very probable, are made undoubtedly Certain to us Christians by Revelation ; As,*

First, *That of the Immortality of our Souls.* The vulgar sort of Heathens who were apt to believe any thing that was by Tradition handed down to them, ('tis confessed) did not seem to doubt of the truth of this Doctrine, but to take it for granted ; which (no question) is also to be imputed to the special Providence of God, and not merely to their Credulity. But the more learned and sagacious, that would not easily be imposed on, nor believe any farther than they saw cause, though by Arguments drawn from the notions they had truly conceived of the Nature of Humane Souls they have diverse of them undertaken to prove them *Immortal* ; yet could their Arguments raise the *best* of them no higher than a *great* opinion of their Immortality. *Cato* read *Plato*
of

of the Immortality of the Soul, as he lay bleeding to death, with great delight; but that argues not that he had any more than great *hopes* of the truth of it. *Socrates* did so believe it, that he parted with *this* life in expectation of *another*; but yet he plainly and ingenuously confessed to his friends, that it was not *certain*. *Cicero*, that sometimes expresseth great confidence concerning the truth of it, doth for the most part speak so of it, that any one may see that he thought the Doctrine no better than probable. He discourseth of it in his book *de Senectute* as that which he rather could not endure to think might be false, than as that which he had no doubt of the truth of. And after he had there instanced in several Arguments which he thought had weight in them for the proof thereof, and expressed a longing to see his Ancestors, and the brave men he had once known, and which he had heard of, read and written of, he thus concludes that whole Discourse, *If I erre in believing the Souls immortality, I erre willingly; neither so long as I live will I suffer this error which so much delights me, to be wrested from me. But if when I am dead, I shall be void of all sense, as certain*

Quod si in hoc erro, quod animos hominum immortales esse credam, libenter erro: nec mihi errorem, quo delector, dum vivo, extorqueri volo. Sin mortuus, &c.

little Philosophers think, I do not fear to have this error of mine laugh'd at by dead Philosophers.

But now the Gospel hath given us the highest assurance possible of the truth of this Doctrine; *Life and Immortality* are said to be brought to light by it: He who declared himself to be the Son of God with power, gave men a *sensible* demonstration of it in his own person, by his Resurrection from the Dead, and Ascension into Heaven: And both by himself, and his Apostles (who were also indued with a power of working the greatest of Miracles for the confirmation of the truth of what they said) did very frequently, and most plainly preach it.

Secondly, *The Doctrine of Rewards and Punishments in the life to come* (which is for substance the same with the former) according to our behaviour in this life, the learned Heathens did generally declare their belief of; which they grounded upon the Justice, Holiness and Goodness of the Divine Nature. They considered that Good men were often exercised with great calamities, and that bad men very frequently were greatly prosperous, and abounded with all Earthly felicities: And therefore thought it very reasonable
to

to believe that God would in another life shew his hatred of Sin, and love of Goodness, by making a plain discrimination between the conditions of vertuous and wicked persons, by punishing these, and rewarding those without exception. But this, though it was, in their opinion, a very *probable* argument, yet they looked not on it as that which amounted to a *Demonstration*. For they could not but be aware, That that Doctrine which was so generally received by them, *viz.* That Vertue is in all conditions a Reward, and Vice a Punishment to it self, did very much blunt the edge of it: And that other very harsh one, That all things besides Vertue and Vice are *ἀδιάφορα*, neither good nor evil, did render it (as the perfect *Stoicks* did seem too well to understand) too too insignificant. But I must confess that *Hierocles*, who (as hath been said) did not admit that notion, but in a very qualified sence, saith of those that think their Souls mortal (and consequently that vertue will hereafter have no reward) that when they dispute in the behalf of vertue, *κομψεύονται μάλλον, ἢ ἀληθεύουσιν*, they rather talk wittily, than truly and in good earnest. The excellent *Socrates* himself, when he was going to drink off the
fatal

fatal drug, thus said to those that were then present with him, I am now going to end my days, whereas your lives will be prolonged; but whether you or I upon this account are the more happy, is known to none but God only: intimating that he did not look upon it as *absolutely certain* that he should have any Reward in another world, for doing so heroically vertuous an act, as chusing Martyrdom for the Doctrine of the Unity of the Godhead. But now, what is more frequently or clearly declared in the Gospel, than that there will be Rewards and Punishments in the world to come sutable to mens actions in this world? than, that Christ will come a second time to judge the world in righteousness, and that *all must appear before his Judgment-seat, to receive according to what they have done, whether it be good, or whether it be evil, 2 Cor. 5. 10.*

Thirdly, *That mens sins shall be forgiven upon true Repentance*, from the consideration of the Goodness and Mercy of God, the Heathens were likewise perswaded, or rather hoped: But we Christians have the strongest assurance imaginable given us of it, by the most solemn and often reiterated promises of God himself; and not only
that

that some or most, but also that all without exception, and the most heinous impieties upon condition of their being sincerely forsaken, shall in and through Christ be freely forgiven to those that have been guilty of them.

Fourthly, *The Doctrine of God's readiness to assist men by his special grace in their endeavours after Vertue*, could be no more, at the best, than probable in the judgment of the Heathens: but we have in the Gospel the most express promises thereof made to us, for our infinitely great encouragement. *Tully* in his Book *de Naturâ Deorum* saith, that their City *Rome*, and *Greece* had brought forth many singular men, of which it is to be believed none arrived to such a height *nisi Deo juvante*, but by the help of God. And after he tells us, that *Nemo vir magnus sine aliquo afflatu Divino unquam fuit*, No excellent man was ever made so but by some Divine afflation. And *Pythagoras* in his golden verses exhorts men to pray unto God for assistance in doing what becomes them.

----- ἀλλ' ἔρχεο ἐπ' ἔργον
Θεοῖσιν ἐπευξάμεν. τέλει.

And

And *Hierocles* (with whom I confess my self so enamoured, that I can scarcely ever forbear to present my Reader with his excellent sayings, when there is occasion) He, I say, upon this clause of *Pythagoras*, hath a discourse, concerning the necessity, of our endeavours after Vertue on the one hand, and of the Divine blessing to make them successful on the other, which I have often admired. And even *Seneca* himself, very unlike a *Stoick*, saith, *Bonus vir sine Deo nemo est, &c.* No man can be made good without God, for can any one raise up himself without his help?

But none of these could have the least assurance, that God would not deny his special assistance to any that seriously seek after it, especially since men have brought themselves into a state of imbecillity and great impotence through their own default. But this, I say, the Gospel gives all men very serious offers of, and assures them if they be not wanting to themselves, they shall obtain. Hence our Saviour saith, *Ask, and it shall be given unto you: seek and you shall find: knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any that is a father, will*

will he give him a stone? or if he ask a fish, will he for a fish give him a Serpent? or if he ask an egge, will he offer him a Scorpion? If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit unto them that ask him, Luke 11. 9, &c.

And the same thing is told us by S. James in these words, Chap. 1. 5. If any of you lack wisdom, let him ask it of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. Antoninus the Philosopher puts men upon praying for a good mind above all things, but all the encouragement he could give was, *ὃ δαῶναι τι γινεται*, and see what will come of it.

Lib. 9.
Sect. 40.

Thirdly, We have other Doctrines made known to us by the Gospel, which no man could ever without Divine Revelation in the least have dream'd of. As,

First, That God hath made miserable sinners the objects of such transcendent kindness, as to give them his only-begotten Son. And there are these five Doctrines implied in this, which are each of them very strong motives and incentives to Holiness, viz.

1. That God Almighty hath made such account of us, and so concerned himself for our recovery out of that most wretched

2 Cor. 5.
20.

Heb. 1. 2, 3

ed condition we had by sinning against him plunged our selves into, as to send his own Son from Heaven to us, to shew us on what terms we may be recovered, and also in his name even to *pray* and *beseech* us to comply with them. That he should send no meaner a person than one who was the *Brightness of his Glory, and the express image of his Person, by whom also he made the world*, upon this errand, is such a motive to holiness as one would think no sinner could be able to stand out against. That God should send an Embassador from Heaven to us to assure us that he is Reconcilable, and bears us good will, notwithstanding our high provocations of him, and to lay before us all the parts of that holiness which is necessary to restore our Natures to his own likeness, and so to make us capable of enjoying Blessedness; and most pathetically moreover to entreat us to do what lieth in us to put them in practice, that so it may be to eternity well with us; and that this Embassador should be such a one also as we now said, never was there so marvellous an expression of the Divine Love; and therefore one would even *conclude* it perfectly irresistible by all persons that have not extirpated out of their natures all ingenuity.

2. That

2. That this Son of God conversed upon equal terms with men, and was incarnate for their sakes. *Great is the Mystery of Godlineſſ, God manifested in the Fleſh.* 1 Tim. 3: 16. That he should become the Son of Man, submit to be born of a Woman, is a Demonstration that God is so far from having cast off Humane Nature, that (as much as it is depraved) he beareth a very wonderful good will still to it, and hath a real desire to readvance and dignifie it: even this simply considered and without joyn- ing with it the consideration of the *Design* of it, might make us conclude this; seeing that Christ's taking *our* nature is the bringing of it so near to the *Divine*, as to lodge it therewith in one and the self-same Person. And therefore, besides the motive to holiness drawn from God's infinite love therein expressed, this Doctrine containeth another very powerful one, *viz.* That it must needs be a most notoriously vile thing to dishonour our nature by sin and wickedness, and far more so than it was before the Incarnation of *Jesus* Christ; in that it may now by the means thereof be properly said, that it is in his person advanced above even the Nature of *Angels*; for him who is invested with it do they themselves worship. And how can any
Chri-

Christian while he considereth this, be able to forbear thus to reason with himself? Shall I by harbouring filthy lusts debase that nature in my *own* person, which God hath to such an infinite height exalted in his *Son's*? God forbid. What an additional motive is this, to do as *Pythagoras* advised his Scholars, in these words, *Above all things revere and stand in awe of thyself.* Do nothing that is disbecoming and unworthy of so excellent a nature, as thine is.

πάντων ὧς
μέλλεις
αἰσχυνέσθαι
σάυτον.

3. That this Son of God taught men their duty by his own example; and did himself perform among them what he required of them. Now that he should tread before us every step of that way, which he hath told us leadeth to eternal happiness, and commend those duties which are most ungrateful to our corrupt inclinations, by his own practice; our having so brave an example is no small encouragement to a chearful performance of all that is commanded. For how honourable a thing must it needs be to imitate the only begotten Son of God, nay, and one who is likewise God himself? How glorious to follow such a pattern? Those which have any thing in their souls of true generosity, cannot but find themselves by the consideration

deration hereof, not a little provoked to abandon all sin, and to set themselves very heartily to the performance of whatsoever duties are imposed upon them. And as for *those* which we are so apt to look upon as unworthy of us, and too low for us (such as meek putting up of affronts, and condescending to the meanest offices for the serving of our brethren) how can *his* spirit be too lofty for them, that considers *Christ's* was not. Now these are all such motives and helps to holiness, the like to which none but those who have the Gospel, ever had.

4. That this Son of God was an expiatory Sacrifice for us. We have already shewn what cogent Arguments to all holy obedience are herein contained.

5. That this Son of God being raised from the Dead, and ascended into Heaven is our High Priest there and *ever lives* (as the Author to the *Hebrews* saith) to *make intercession* with his Father for us. Chap. 7.

The Heathens, it is confessed, had a notion of *Demons* negotiating the affairs of men with the Supreme God; but they could never have imagined in the least that they should be so highly privileged, as to have one who is the Begotten Son of this God, and infinitely above all persons

dear to him, for their perpetual Mediator and Intercessor. I need not say what an encouragement this is to an Holy Life.

And as the Doctrine of God's giving his Son, which containeth the five forementioned particulars, is such as the highest improvement of reason could never have caused any thing like it to have entered our thoughts, or that is comparable thereunto for the effectual provoking of men to the pursuance of all Holiness of Heart and Life, so

Secondly, *The Doctrine of his sending the Holy Ghost, to move and excite us to our Duty, and to assist, chear, and comfort us in the performance of it, may go along with it.* How could it have once been thought, without Divine Revelation, that a person indued with the Divine Nature, and Infinite Power and Goodness should take it upon him as his Office and peculiar Province to assist mens weakness in the prosecution of vertue? But this doth the Gospel assure us of; as also that those which do not resist and repel his good motions shall be sure to have always the superintendency of this Blessed Spirit, and that he will never forsake them, but abide with them for ever, and carry them from one degree of Grace to another, till at length

length it is consummate and made perfect in Glory. And to this I add

Thirdly, *The Doctrine of our Union with Christ through this Spirit*: which Union (to speak in the words of the Learned Dr. Patrick in his *Mensa Mystica*) Is not only such a Moral one as is between Husband and Wife, which is made by Love; or between King and Subjects, which is made by Laws; but such a Natural Union as is between Head and Members, the Vine and Branches which is made by one Spirit or Life dwelling in the whole. The Apostle saith, 1 Cor. 12. 12, 13. *As the body is one and hath many members; and also the members of that one body, being many, are one body, so also is Christ; for by one Spirit are we all baptized into one body.* Now see what use the Apostle makes of both these, 1 Cor. 6. 15, 19, 20. *Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an Harlot? God forbid.* And then he thus proceeds in the 19 and 20 Verses, *What, know you not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own, but ye are bought with a price: Therefore glorifie God in your body and in your Spirit, which are God's.* What

helps and incitements we have to the perfecting of Holiness in the fear of God, from these two Doctrines, is inexpressible.

Lastly, The Doctrine of the unconceivably great Reward, that shall be conferred upon all good and holy persons, which the Gospel hath revealed, is such as could not possibly by the mere help of Natural Light enter into the thoughts of those that were strangers to it. We are therein assured not only of another life, and that good men shall therein be rewarded, but likewise that the reward that shall be conferred upon them, shall be no less than an *Hyperbolically Hyperbolic Weight of Glory*: as are the words of S. Paul, 2 Cor. 4. 17. Those that overcome, are promised that they shall sit with Christ on his Throne, even as he overcame and is set down with his Father on his Throne, Rev. 3. 21. In short, the happiness that our Saviour will reward all his faithful Disciples with, is so expressed, as that we are assured it is inexpressible, and likewise far exceeding the short reach of our present conceptions: of which their souls are not only to partake, but their bodies also, they being to be made (as vile as they are in this state) like the Glorious Body of Jesus Christ, and though sown in Corruption and dishonour to be raised in Glory, 1 Cor. 15.

Now

Phil. 3. 21.

Now though, as we said, the learned Heathens did many of them by the exercise of their reason make it probable to themselves that their souls were immortal, and that in another world vertuous persons shall be richly rewarded; yet no reasoning of theirs could ever enable them so much as to conjecture that this reward shall be such an *immensely* great one, as *that* the Gospel assures us of: there being an infinite disproportion betwixt the best services that the most vertuous persons are in a possibility of performing, and such a reward as this is: and it being also impossible that so great a felicity as that of the *Soul* only, should be a necessary and natural result from the highest degrees of holiness that are attainable in this low and imperfect state. But yet it is too well known to be concealed that the *Pythagoreans* and *Platonists* do speak very great things of the happiness of Heaven; and those of them that discourse intelligibly concerning it, do give *in the general* the Gospel notion of it. I have found *Simplicius* somewhere in his Comment on *Epictetus* calling it an *eternal rest with God*. And the *Pythagorean* verses conclude with these two,

The Design of Sect 3.

Ἦν δ' ἀπολείψας σῶμα ἐς αἰθέρ' ἐλεύθερον
ἔλθῃς,

Ἔσῃ αἰὶν ἄνθρωπος. Θεός, ἄμβροτος, ὃν ἔτι
ζήσεις.

*When from this body thou'rt set free,
Thou shalt mount up to th' Sky:
And an immortal God shalt be,
Nor any more shalt die.*

Where by [Thou shalt be an immortal God] the Commentator *Hierocles* understands, thou shalt be like to the immortal Gods, and by them he meaneth, as appears by his Comment upon the first verse, those excellent spirits that are immediately subordinate to their Maker the supreme God, and the God of Gods, as he calls him; by which he seemeth to understand the same with those called in the Scripture *Arch-Angels*; for I find that he gives the name *Angels* to an order next below them. So that, according to him, it was the *Pythagorean* doctrine, That good men shall, when they go to Heaven, be made in state and condition like to those that are likest to God Almighty. But how they should learn this by mere natural Light, is unimaginable. That which is most probably conjectured is, that they received these with several other

other notions from the ancient traditions of the *Hebrews*. But as for their σώμα αὐγέειν, and Ὀχήνα πνευματικόν, *the splendid body, and spiritual vehicle* they talk of, they mean not that *Glorious Celestial* body, which the Apostle tells us this *Tereſtrial* one ſhall be changed into, but, a thin ſubtile body, which they ſay the ſoul even while it is in this groſs one is immediately incloſed in: And which being in this life well purified from the pollution it hath contracted from its Caſe of fleſh, the ſoul taking its flight from thence with it, enjoyeth its happineſs in it. But, I ſay, the change of this *vile* into a *Glorious* body they were perfectly ſtrangers to.

This notion of a fine body did Tertullian retain his belief of, after he was converted to Chriſtianity, and took it for the inner man, ſpoken of in Scripture

Now what an unſpeakable encouragement to *Holineſs* is the happineſs which the Goſpel propoſeth to us, and gives us *aſſurance* of alſo, that the now mentioned or any of the Philoſophers could never by the beſt improvement of their Intellectuals have conceived to be ſo much as likely to be attainable by mankind? And who would ſtill ſerve their filthy luſts, and in ſo doing be the vileſt of ſlaves here, that look to reign with the King of the world for ever hereafter? *He that hath this hope in him, ſaith S. John, purifieth himſelf even as he is pure,* 1 John 3. 3.

And what hath been spoken of the greatness of the *Reward* which is promised in the Gospel to obedient persons, may be said also of the *punishment* it threateneth to the disobedient. It would make (one would think) even an heart of Oak, and the most hardened sinner to tremble and shake at the reading of those expressions it is set forth by. Some of the Philosophers do speak very dreadful things concerning the condition of wicked men in the other world; but they fall extremely short of what the Gospel hath declared. But I confess a discourse on this head will not very properly come in here. For mere reason might make it exceedingly probable that so highly aggravated sins as those which are committed against the Gospel are, shall be punish'd as severely, if impenitently persisted in, as is declared by our Saviour and his Apostles they shall be. But however it is no small awakening to us Christians, that we have such an undoubted assurance from God himself, what we must expect, if we will not be prevailed upon by all the means afforded us for our reformation, but shall notwithstanding them persevere in the neglect of known duties, and in the allowance of known wickedness.

CHAP. XV.

That the Gospel containeth incomparably greater helps for the effecting of the design of making men inwardly righteous and truly holy, than God's most peculiar people, the Israelites, were favoured with. Where it is shewed. 1. That the Gospel is infinitely more effectual for this purpose than the Mosaical Law was. 2. And that upon no other accounts the Jews were in circumstances for the obtaining of a thorough reformation of life and purification of nature, comparable to those our Saviour hath blessed his Disciples with.

IN the second place, it is the clearest case, That the Gospel of our Saviour containeth incomparably greater helps and advantages for the effecting of the great work of making men really righteous and truly holy, than God's most peculiar people, the Israelites, whom he knew and favoured above all the Nations of the Earth, were partakers of.

First, Nothing is plainer than that the Gospel is infinitely more effectual for this purpose, than the Mosaical Law was. For indeed

indeed that was *directly* designed only to restrain those that were under the obligation of it from the more *notorious* sins. *It was added* (saith the Apostle) *because of Transgression, till the Seed should come, &c.* Gal. 3. 19. *Justin Martyr* saith particularly of the *Sacrifices*, that the end of them was to keep the Jews from worshipping Idols, which *Trypho* also, though a Jew that greatly gloried in the Law, acknowledged. They were an extremely carnal and vain people, exceedingly prone to be bewitched with the Superstitions of the Gentiles; God gave them therefore a pompous way of worship that might gratifie their childish humour, and so keep them from being drawn away with the vanities of the Heathens among whom they dwelt: and he gave them, withall, such *Precepts* inforced with threatnings of most severe and present punishments, as might by main force hold them in from those vile disorders, immoralities and exorbitances that had then overspread the face of the woefully depraved and corrupted world. It is certain that the Law of *Moses*, strictly so called, did *properly* tend to make them no more than externally righteous; and whosoever was so, and did those works it enjoined (which they might do by

by their own natural strength) was esteemed according to that Law, and dealt with as just and blameless; and had a right to the immunities and priviledges therein promised. But much less was it accompanied with grace to indue the observers of it with an inward principle of Holiness.

And the Apostle *S. Paul* expresseth this as the great difference between that *Law* and the *Gospel*, in calling *this* the *Spirit*, and *that* the *Letter*; as he several times doth. Not that God, who was ever of an infinitely benign nature; and love it self (as *S. John* describes him) was wanting with his Grace to well-minded men under the Old Testament; or that the Jews were all destitute of an inward principle of Holiness; nothing less: But the Law which *Moses* was peculiarly the promulger of, did not contain any promises of Grace, nor did the obligation thereof extend any farther than to the outward man. But there ran (as I may so express myself) a vein of Gospel all along with this Law, which was contained in the Covenant made with *Abraham* and his Seed, by virtue of which the good men among the Jews expected Justification and eternal Salvation, and performed the substance

stance of those Duties which the New Testament requireth, and which were both by *Moses* and the Prophets, at certain times, and upon several occasions, urged upon them.

But as for this Law of *Moses* considered according to its *natural* meaning, it is called a *Law of a carnal Commandment*, Heb. 7. 16. And the services it imposed, *weak and beggerly Elements*, Gal. 4. 9. And a *Law which made no man perfect*, Heb. 7. 19. Its promises therefore were only *temporal*; upon which account the Author to the Hebrews saith, that the Gospel is established *on better promises*. Nor was Justification before God obtainable by it, as *S. Paul* frequently sheweth; and therefore did account the righteousness of it very mean and vile in comparison of that which the Gospel indued men with. No man could be acquitted by the severest observance of this Law from any other than *Civil* punishments; nor were its *Sacrifices* able to make the offerers *perfect as pertaining to the conscience*, Heb. 9. 9. And though it be true (as *Mr. Chillingworth* observeth in his Sermon on Gal. 5. 5) *That the legal Sacrifices were very apt and commodious to shadow forth the oblation and satisfaction of Christ*; yet this use of them

was

was so mystical and reserved, so impossible to be collected out of the letter of the Law; that without a special Revelation from God, the eyes of the Israelites were too weak to serve them to pierce through those dark clouds and shadows, and to carry their observation to the substance. So that (proceeds he) I conceive those Sacrifices of the Law in this respect are a great deal more beneficial to us Christians: For there is a great difference between Sacraments and Types: Types are only useful after the Antitype is discovered, for the confirmation of their faith that follow. As for Example, Abraham's offering of Isaac by Faith did lively represent the real oblation of Christ; but in that respect was of little or no use till Christ was indeed Crucified; it being impossible to make that History a ground-work of their Faith in Christ. The like may be said of the Legal Sacrifices.

And for a clear understanding of the direct use of this Law, I refer the Reader to that Sermon: Where it is fully, and (in my opinion) as judiciously discoursed as I have ever elsewhere met with it.

Secondly, Nor were these special Favourites of Heaven upon any other accounts in circumstances for the obtaining of a thorow reformation of life, renovation

on and purification of nature, comparable to those which our Saviour hath blessed his Disciples with. For though they had (as we said) for the substance the same *Spiritual Precepts* which are enjoined in the Gospel over and above the *Mosaical Law* ; yet these were enforced by no *express* promises of eternal happiness, or threatenings of eternal misery : Nor was so much as a *life to come* otherwise than by Tradition, or by certain ambiguous expressions (for the most part) of their inspired men, or by such sayings as only implied it, and from which it might be rationally concluded, discovered to them : As for instance, in that place particularly, where God by his representative, an Angel, declared himself to his servant *Moses* to be *the God of Abraham, the God of Isaac, and the God of Jacob* ; from whence our Saviour inferred that Doctrine for this Reason, That *God is not the God of the dead, but of the living*. And that the notices they had hereof were not very plain and clear, is apparent, in that there was a Sect among them, *viz.* the *Sadducees*, that professed to disbelieve it ; and yet, notwithstanding, were continued in the body, and enjoyed the privileges of the Jewish Church. But that one forecited Assertion of the Apostle,

Exod. 3. 6.

Matth.
22. 32.

Apostle, 2 *Tim.* 1. 10. putteth this out of all question, *viz.* That Christ hath brought *Life and Immortality to light through the Gospel.* From whence we may assuredly gather thus much at least, *viz.* That in the Gospel is manifestly revealed Life and Immortality which was never before made known so certainly.

I add moreover that the Israelites were required to keep at such a distance from all other Nations, that they could not but be by that means greatly inclined to morosity, self-conceitedness, and contempt of their fellow-creatures: And were ever and anon employed in such services as naturally tended, through the weakness of their natures, to make their spirits too angry and fierce, not to say *cruel.* As for instance, that of destroying God's and their enemies, and sometimes their innocent children too, and the cattle that belonged to them. And several connivences and Indulgences they had (as in the Cases of Divorce and Polygamy and Revenge) which did not a little conduce to the gratifying of Sensuality, and the Animal life in them: All which are taken away by our Saviour Christ. These things with diverse others, made it in an *ordinary way* impossible for those people to arrive at
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that height of vertue and true goodness, that the Gospel designeth to raise us to. And though we find some of them very highly commended for their great Sanctity; we are to understand thole *Encomiums* for the *most* part, at least, with a reference to the Dispensation under which they were; and as implying a consideration of the Circumstances they were in, and the means they enjoyed.

And thus have we shewed what a most admirably effectual course our Blessed Saviour hath taken to *purifie us from all filthiness both of the flesh and spirit*, and to make us in all respects Righteous and Holy: And how much the Christian Dispensation excelleth others as to its aptness for this purpose. And from what hath been said we may safely conclude, That neither the world, nor any part of it was ever favoured by God with means for the accomplishment of this work, comparable to those which are contained in the Christian Religion.

Rom. 1. 16 So that, well might S. Paul call the Gospel of Christ *the power of God to Salvation*, that is, both from misery and the cause of it. Well may the weapons of the Christian Warfare be said *not to be carnal and weak, but mighty through God, to the pul-*

pulling down of strong holds, and casting down imaginations and every high thing ^{2 Cor. 10.} that exalteth it self against the knowledge ^{5.} of God, and bringing into captivity every thought to the obedience of Christ. Great reason had Clemens Alexandrinus to call our Saviour *ἄνθρωπότητος παιδάγωγος*, *Padag.* the Instructer and School-master of Humane *pag. 120.* Nature; and to say (as he doth in the following words,) That he hath endeavoured to save us by using with all his might, all the instruments of Wisdom, or all wise courses, and draws us back by many bridles from gratifying unreasonable appetites. And Justin Martyr, speaking of the Gospel, had cause pathetically to break out as he did, in these words, *ὦ παθὼν δειῶν φευγὰ δειλήν* *Oratio ad Gracos,* *pag. 40.* O thou expeller and chaser away of evil affections! O thou extinguisher of burning lusts! This is that which makes us not Poets or Philosophers or excellent Orators, but of poor mortal men makes us like so many Immortal Gods, and translateth us from this low Earth to those Regions that are above Olympus. And well, again, might the same good Father, having thoroughly acquainted himself with the Stoick and Platonick Philosophy, (by which latter he thought himself to have gained much wisdom) and at last by the advice of an old man a

M

stranger,

Dialog.
cum Tryph.
p. 225.

stranger, having studied the Gospel, thus expresses himself, ταύτην μόνην φιλοσοφίαν εὐερισκον ἀσφαλῆ καὶ σύμφορον, &c. I found this alone to be the safe and profitable Philosophy, and thus and by this means became I a Philosopher.

Pag. 2.

Simplicius saith thus of Epictetus his Enchiridion, That it hath πολὺ τὸ δραστικόν καὶ κινήτικόν, so much of powerfulness and pungency, that those which are not perfectly dead, must needs come to understand thereby their own affections, and be effectually excited to the rectifying of them. Could he give such a Character as this of that little Book of his Brother-Heathen; what can be invented by us high enough for the Gospel? That, as very fine a thing as it is, being most apparently extremely weak and insufficient for the purpose upon the account of which he praiseth it, if compared with this blessed Book.

CHAP. XVI.

An Objection against the Wonderful Efficacy of the Christian Religion for the purpose of making men Holy, taken from the very little success it hath herein, together with the prodigious wickedness of Christendom. An Answer given to it in three Particulars, viz. 1. That how ill soever its success is, it is evident from the foregoing Discourse, that it is not to be imputed to any weakness or Inefficacy in that Religion. The true Causes thereof assigned. 2. That it is to be expected that those should be the worse for the Gospel, that will not be bettered by it. 3. That there was a time when the Gospel's success was greatly answerable to what hath been said of its Efficacy. And that the Primitive Christians were people of most unblameable and Holy Lives. The Gnosticks improperly called Christians in any sense. The Primitive Christians proved to be men of excellent lives, by the Testimonies of Fathers contained in their Apologies for them to their Enemies; and by the Acknowledgments of their Enemies themselves. An Account given in particular of their meek and

submissive temper, out of Tertullian. The Admirable Story of the Thebæan Legion.

IF it be now objected against what we have said of the admirable efficacy of the Christian Religion for the purpose of making men Holy, That there is but very little sign of it in the lives of those that profess to believe it: For who are more woefully lost as to all true goodness, who are more deeply sunk into sensuality and brutishness, than are the Generality of Christians? Nay, among what sort of men are all manner of abominable wickednesses and villanies to be found to rise, as among them? Upon which account the name of *Christian* stinks in the nostrils of the very Jews, Turks and Pagans. Beastly intemperance and uncleannesses of all sorts, the most sordid covetousness, wretched injustice, oppressions, and cruelties; the most Devilish malice, envy and pride; the deadliest animosities, the most outrageous feuds, dissentions and rebellions; the plainest and grossest Idolatry, highest Blasphemies and most horrid Impieties of all kinds are in no part of the world more observable than they are in Christendom; nor most of them any where so observable. And even in those places where the Gospel

Gospel is most truly and powerfully preached, and particularly in this our Nation, there is but little more to be taken notice of in the far greater number, than the *name of Christian*; nor any more of Religion, than insignificant complementings of God, and a mere bodily worship of him. But what abominable vice is there, that doth not here abound? Nay, where doth the *highest* and most daring of Impieties, *viz. Atheism* it self, so boldly shew its head as it doth here? And as for those among us that make the greatest pretences to Christianity, besides a higher profession, a more frequent attendance on ordinances, and a mighty zeal for certain fruitless opinions they have taken up, and little trifles which signifie nothing to the bettering of their souls and carrying on that which we have shewed is the Design of Christianity; there is little to be observed in very many, if not most, of them, whereby they may be distinguished from other people. But as for the sins of covetousness, pride and contempt of others, disobedience to authority, sedition, unpeaceableness, wrath and fierceness against those that differ in opinion from them, censoriousness and uncharitableness; it is too obvious how much the greater part of the Sects we are divided

into are guilty of *most*, if not *all* of them. And that which is really *the power of Godlineſſ* doth appear in the converſations of but very few.

God knows, the wickedneſs of thoſe that *enjoy* and profeſs to believe the Goſpel, is an extremely fertile and copious Theme to dilate upon; and is fitter to be the ſubject of a great volume (if any one can perſwade himſelf ſo far to rake into ſuch a noiſome Dunghill, as ſure none can, except enemies to Chriſtianity) than to be diſcourſed by the *bie*, as it is here. Nor can there be any eaſier task undertaken than to ſhew, that not a few mere *Heathens* have behaved themſelves incomparably better towards God, their Neighbour, and themſelves, than do the Generality of thoſe that are called *Chriſtians*. Nay, I fear it would not be over-difficult to make it appear, that the Generality of thoſe that never heard the Goſpel, do behave themſelves in ſeveral reſpects better than they do.

But I have no liſt to entertain my ſelf or Reader with ſuch an unpleaſant and diſmally melancholy Argument, but will betake my ſelf to answer the ſad objection which is from thence taken againſt the truth of our laſt diſcourſe.

1. And,

1. And, in the first place, let the Gospel have never so little success in promoting what is designed by it ; whoever considers it, and what hath been said concerning it, cannot but acknowledge that it is in *it self* as fit as any thing that can be imagined for the purpose of thoroughly reforming the *lives*, and purifying the *natures* of Mankind : And also incomparably more fit than any other course that hath ever been taken, or can be thought of. So that we may certainly conclude, That the depravedness of Christendom is not to be ascribed to the inefficacy of the Gospel, but to other causes ; Namely, mens gross unbelief of the Truth of it, as much as they *profess* Faith in it : their inexcusable neglect of considering the infinitely powerful motives to a holy life contained in it ; and of using the means conducing thereunto prescribed by it. And these are inseparable concomitants, and most effectual promoters of each other. Every mans Inconsideration is proportionable to his Incredulity, and his Incredulity to his Inconsideration : And how much of carelessness is visible in mens lives, so much of unbelief doth possess their hearts ; and soon the contrary. Upon which account *to believe and to be obedient and not to believe and to be disobedient*, are

synonymous phrases and of the same signification in the New and likewise in the Old Testament. Now it is a true saying of some bodies, *Contumacia nullum posuit remedium Deus*, God hath provided no remedy (that is, no ordinary one) against wilfulness. And though the Gospel hath such a tendency as hath been shewn, to work the most excellent effects in men, yet it doth not operate as *Charms* do, nor will it have success upon any without their own concurrence and co-operation with it. The excellent *Rules of life* laid down in the Gospel must necessarily signify nothing to those that only *hear* or *read* them, but will not *mind* them. Its *Promises* or *Threatnings* can be exciting to none that will not *believe* and *consider* them: Nor can the Arguments it affordeth to provoke to assent, be convincing to any but those that impartially weigh them; its *Helps* and *Assistances* will do *no* good, where they are totally neglected. And though there be preventing as well as assisting grace going long with the Gospel, for the effectual prevailing on mens wills to use their utmost endeavour to subdue their lusts, and to acquire virtuous habits; yet this grace is not such as that there is no possibility of refusing or quench-

quenching it. Nor is it fit it should, seeing mankind is indued with a principle of freedom, and that this principle is as Essential as any other to the Humane Nature.

I will add, that this is one immediate cause of the unsuccessfulness of the Gospel, to which it is very much to be attributed; Namely, mens strange and unaccountable mistaking the Design of it. Multitudes of those that profess Christianity are so grossly inconsiderate, not to say worse, as to conceive no better of it than as a *Science* and a *matter of Speculation*: And take themselves (though against the clearest evidences of the contrary imaginable) for true and genuine Christians, either because they have a general belief of the truth of the Christian Religion, and profess themselves the Disciples of Christ Jesus in contradistinction from *Jews*, *Mahometans* and *Pagans*; and in and through him alone expect salvation: Or because they have so far acquainted themselves with the Doctrine of the Gospel, as to be able to talk and dispute, and to make themselves pass for *knowing People*: Or because they have joyned themselves to that party of Christians which they presume are of the Purest and most Reformed Model, and are zealous sticklers for
their

their peculiar forms and discriminating sentiments; and as stiff opposers of all other that are contrary to them. Now the Gospel must necessarily be as ineffectual to the rectifying of such mens minds, and Reformation of their Manners, while they have so wretchedly low an opinion of its Design, as if it really had no better: And so long as they take it for granted that its main intention is διδάξαι, & βελτιῶσαι, to make them Orthodox, not Vertuous, it cannot be thought that they should be ever the more Holy, nay, 'tis a thousand to one but they will be in one kind or other the more unholy for their Christianity.

And lastly, There are several untoward opinions very unhappily instilled into professors of Christianity, which render the Truths of the Gospel they retain a belief of, insignificant and unsuccessful as to the bettering either of their hearts or lives, as infinitely apt and of as mighty efficacy as they are in themselves for those great purposes.

2. Secondly, Whereas it was said also, that the Generality of Heathens live in diverse respects better lives, than do multitudes, and even the Generality, of those that profess Christianity; it is so far from being

being difficult to give a satisfactory account how this may be without disparaging our excellent Religion; that it is to be expected that those people should be even much the *worse* for it, that refuse to be *bettered* by it. It is an old Maxim, that *Corruptio optimi est pessima*: The *best* things being spoiled do prove to be the very *worst*: And according to this, nothing less is to be looked for, than that degenerated Christians should be the vilest of all persons. And it is also certain, that the best things, when abused, do ordinarily serve to the worst purposes; of which there may be given innumerable Instances. And so it is, in this present case. S. Paul told the *Corinthians*, that he ^{2 Cor. 2. 16.} and the other Apostles were *a savour of death unto death*, as well as *of life unto life*. And our Saviour gave the *Pharisees* to understand, That *for judgment he was come into the world*; that *those that see not*, ^{Joh. 9. 39.} *might see*; and that *those that see, might be made blind*: that is, That it would be a certain consequent of his coming, not only that poor ignorant Creatures should be turned from darkness to light, but also that those which have the light, and shut their eyes against it, should be judicially blinded. And the forementioned Apostle,

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in the first Chapter of his Epistle to the Romans, saith of those that *held the truth in unrighteousness*, that would not suffer it to have any good effect upon them through their close adhering to their filthy lusts, that *God gave them up* to the most unnatural villainies, permitted them to commit them by withholding all restraints from them; and likewise *gave them over eis vñ ad'oximov*, to a reprobate mind. So that, from the just judgment of God it is, I say, to be expected that depraved Christians should be the most wicked of all people: And therefore it is so far from being matter of wonder, that those that will not be converted by the Gospel, should be so many of them very horribly prophane; that it is rather so, that all those which, having for any considerable time lived under the preaching of it, continue disobedient to it, should not be such. In the purest ages of the Church, were degenerated Christians made in this kind most fearful Examples of the Divine Vengeance: And so utterly forsaken of God, that they became, (if we may believe *Irenæus*, *Tertullian*, and others of the Ancient Fathers) not one whit better than Incarnate Devils. Nor were there to be found in the whole world in those days,

days, and but rarely since, such abominable and most execrable Caytiffs as they were. I have sometimes admired that humane nature should be capable of such a monstrous depravation, as several stories recorded of them do bespeak them to have contracted: But,

3. Thirdly, If we must needs judge of the efficacy of the Gospel for the making men Holy, by its success herein; Let us cast our eyes back upon the *First ages of Christianity*, and then we shall find it an easie matter to satisfy our selves concerning it, though we should understand no more of Christianity, than the effects it produced in those days.

For though there were then a sort of people that sometimes called themselves *Christians*, that were (as was now said) the most desperately wicked Creatures that ever the Earth bare; yet these were esteemed by all others that were known by *that name* as no whit more of *their* number, than the *Pagans* and *Jews* that defied Christ. And their Religion was a motly thing that consisted of *Christianity*, *Judaism* and *Paganism* all blended together; and therefore in regard of their mere profession they could be no more truly called *Christians* than *Jews* or *Pagans*.

gans. Or rather (to speak properly) they were of no Religion at all, but would sometimes comply with the *Jews*, and at other times with the *Heathens*, and joyned readily with both in persecuting the *Christians*: And, in short, the *Samaritans* might with less impropriety be called *Jews*, than these *Gnosticks*, *Christians*.

'Tis also confessed that the Orthodox Christians were calumniated by the Heathens as flat *Atheists*, but their only pretence for so doing was their refusing to worship their false Gods. And they likewise accused them of the beastliest and most horrid practices; but it is sufficiently evident that they were beholden to the *Gnosticks* for those accusations; who, being accounted Christians, did by their being notoriously guilty of them give occasion to the enemies of Christianity to reproach all the professors of it as most filthy and impure creatures. I know it is commonly said, that those Calumnies proceeded purely from the Heathen malicious invention, but it is apparent that those vile Hereticks gave occasion to them. But that the Christians were so far from being guilty of such monstrous crimes, that they did lead most inoffensive and good lives, doth abundantly appear by the
Apologies

Apologies that diverse of the Fathers made to the Heathen Emperors and people in their behalf. *Justin Martyr* in his Apology to *Antoninus Pius* hath this saying, ἡμέτερον ἐν ἔργον, &c. It is our interest that all persons should make a narrow inquisition into our lives and doctrine, and to expose them to the view of every one. And he afterwards tells that Emperor, That his people had nothing to lay to their charge truly, but their bare name, Christians. And again, That they which in times past took pleasure in unclean practices, do live now (that they are become converts to Christianity) pure and chaste lives: They which used magical arts, do now consecrate and devote themselves to the eternal and good God: They which preferred the incomes of their money and possessions before all things else, do now cast them into the common stock; and communicate them to any that stand in need: They which once hated each other, and mutually engaged in bloody battles, and (according to the custom) would not keep a common fire, πρὸς τὰς ἐκ ὁμοφύλους, with those that were not of the same tribe, now live lovingly and familiarly together with them; That now they pray for their very enemies; and those which persecute them with unjust hatred they endeavour to win to them
by

by perswasions, that they also, living according to the honest precepts of Christ, may have the same hope, and gain the same reward with themselves from the great Governour and Lord of the world.

Athenagoras in his Apology, saith thus to the Emperors *Aurelius Antoninus*, and *Aurelius Commodus*; As very gracious and benign as you are to all others, you have no care of us who are called Christians; for ye suffer us who commit no evil, nay, who (as shall hereafter appear) do behave our selves of all men most piously and justly both towards God and your Government, to be vexed, to be put to flight from place to place, and to be violently dealt with. And then he adds some lines after; If any of you can convict us of any great or small crime, we are ready to bear the most severe punishment, that can be inflicted upon us. And speaking of the Calumnies that some had fastened upon them, he saith, If you can find that these things are true, spare no age, no sex; but utterly root us up and destroy us with our wives and children, if you can prove that any of us live like to beasts, &c.

And there is very much to the same purpose in *Tertullian's* Apology: Where he tels the Roman Governours, That they dealt otherwise with the Christians, than with any other

other whom they accounted Malefactors ; For whereas they tortured others to make them confess the faults they were accused of, they tortured these to make them deny themselves to be Christians : And that having no crime besides to lay to their charge which carried the least shew of truth, their professing themselves to be no Christians would at any time procure for them their absolution. And to this objection, that there are some Christians that do *excedere à regula disciplinæ*, depart from the rules of their Religion, and live disorderly ; he returneth this answer, *Desinunt tamen Christiani haberi penes nos*, But those that do so, are no longer by us accounted Christians. And by the way, let me recite Rigaltius his short note upon this passage, *At perseverant hodie in nomine & numero Christianorum, qui vitam omnem vivunt Antichristi* ; But those now adays do retain the name and society of Christians, which live altogether Anti-Christian lives. And (proceeds he) *Tolle publicanos, &c.* Take away Publicans and a wretched rabble which he musters together, & *frigebunt hodiernorum Ecclesie Christianorum*, and our present Christian Churches will be lamentably weak, small and insignificant things.

From these few citations out of the Apologies of the forementioned Fathers, to which may be added abundance more of the same nature both out of them and others, we may judge what rare success the Gospel had in the *first ages*, and what a vast difference there is between the Christians of *those*, and of *these* days; that is, between the Christians that were under persecution, and those that since have lived in ease and prosperity. When the Christian Religion came to be the Religion of Nations, and to be owned and encouraged by Emperors and Rulers, then was the whole vast *Roman Empire* quickly perswaded to march under its Banner; and the very worst of men for *fashions sake*, and in expectation of *Temporal Advantages*, came flocking into the Church of Christ. Nay, the *worse* men were and the less of conscience they had, the more forward might they *then* be so to do, the more haste they might make to renounce their former Religion and take upon them the Profession of Christianity. And no sooner was the Church set in the warm sun-shine of worldly Riches and Honours, but it is apparent she was insensibly over-run with those noisom vermine, which have bred and multiplied
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ever since, even for many Centuries of years, in her.

If any shall doubt whether the fore-mentioned Fathers might not give too good a character of the Christians whose cause they pleaded; I desire them to consider whether or no it be imaginable that they should so do, seeing their enemies, to whom they wrote their defences of them, could easily, they living among them, have discovered the falsity of their commendations. And we find them frequently appealing to the Heathens own Consciences whether they themselves did not believe that to be no other than the truth which they said of them: And moreover we have them ever and anon triumphing over them, and provoking them to shew such effects of their *Philosophy* and *way of Religion*, as they themselves could witness were produced by the *Gospel* of Christ.

Nay, and we have their Adversaries themselves giving them a very high Character. *Tertullian* in his forementioned Apology saith, that *Pliny* the second (who was a persecutor of Christians) wrote thus to the Emperor *Trajan* from the Province where he ruled under him,

Præter obstinationem non sacrificandi, nihil aliud se de sacramentis eorum comperisse, quam cætus antelucanos ad canendum Christo & Deo, & ad considerandam Disciplinam: homicidium, adulterium, fraudem, perfidiam & cætera scelera prohiben-

*Lib. 10.
Epist. 97.
Edit. ult.*

Affirmabant autem, hanc fuisse summam vel culpe sue, vel erroris, quod essent soliti stato die ante lucem convenire; carmenque Christo, quasi Deo, dicere secum invicem, seque Sacramento non in scelus aliquod obstringere, sed ne furti, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent, &c.

viç. That, Besides their Resolute refusing to offer Sacrifice, he could learn nothing concerning their Religion, but that they held Meetings before day to sing praises to Christ and God, and to engage their Sect in solemn Leagues; forbidding Murder, Adultery, Deceit, Disloyalty, and all other wickednesses.

And in a now extant Epistle of his to that Emperor, we find him giving him this information, *viç. That, some that had renounced Christianity, and now worshipped his Image, and the Statues of their Gods, and cursed Christ, did affirm, That this was the Greatest fault or Error they were guilty of, that they were wont upon a set day to assemble together before it was light, and to sing a Hymn to Christ as to a God; and to bind themselves by a Sacrament, not to any wickedness, but that they would not commit Thefts, Robberies, Adulteries; that they would not be worse than their words, that they would not deny any thing intrusted in their hands when demanded of them: which done, it was their custom to depart, and to meet again, and capacien-*

piendum cibum promiscuum, tamen & innoxium, *to eat a common but innocent and harmless meal*, which was doubtless the *Agape* or *Feast of Charity*, which was in the primitive times in use among the Christians after the Celebration of the Lord's Supper. This was an excellent account of them, and much too good to be expected from wicked Apostates, such having been ordinarily observed to be of all others, the most deadly enemies of Christianity and the professors of it.

But to return to our Author, he a few lines after adds, that he put two Maid-servants upon the Rack, to extort from them as full a discovery as he could of the Christians Crimes; *but he could*

not find any they were guilty of, except obstinate and excessive superstition: So he called their constant perseverance and diligence in observing the Precepts of their most excellent Religion.

— Sed nihil aliud inveni, quam Superstitionem pravam & immodicam.

And the Emperor *Antoninus Pius*, as *Justin Martyr* writes thus in an Epistle to the People of *Asia* (which is to be seen in *Justin Martyr, Apolog. ad Antoninum Pium*, and affixed to the Apology he directed to him,) *viz. That they could make no proof of the Crimes they laid to the Christians*

charge, and that they overcame them by chusing to lay down their lives rather than to do the things they required of them: And that he thought it fit to advertise them, that the Christians, when Earthquakes happened, were not under such dreadful fears as they were; and that they were *ὑπαρρήσιας ὅτι ἐποιπεῖς τὸ Θεόν*, indued with a firmer confidence and trust in God. And there next followeth another Epistle of the Emperor Antoninus Philosophus to the Senate and People of Rome; wherein he gave them an account of an eminent danger that he and his Army were in, in the Heart of Germany, by the sudden approach of nine hundred and seventy thousand Barbarians and Enemies: And how that finding his strength to oppose them very small, he commanded all those to appear before him who were called *Christians*, (as suspecting, 'tis like, either their fidelity or courage) and perceiving there were a great number of them, very sharply inveighed against them: Which (saith he) I ought not to have done in regard of the vertue which I after found to be in them; whereby they began the fight not with Darts and Weapons and sound of Trumpets; which thing they approved not *διὰ τὸ Θεὸν ὃν φοβῶσιν κατὰ συνείδησιν*, out of respect to God whom they bear

bear in their conscience. *Wherefore* (proceeds he) *it is meet that we should know that those whom we suspect for Atheists, Θεὸν ἔχουσιν αὐτόματον ἐν τῇ συνειδήσει τεταχισμένων,* have God willingly inclosed, or of his own accord inhabiting, in their Conscience: For laying themselves flat upon the Earth, they prayed not only for me, but also for my whole Army, which was then present, that they might be a means of solace and comfort to us, in our present hunger and thirst, (for we could not come by any water for five days together :) But as soon as they were prostrate upon the Ground, and prayed to a God whom I knew not, immediately there fell Rain from Heaven, upon us, very cool and refreshing, but upon our Adversaries χάλαζα πυρώδης, a fiery Hail-storm: And their prayer was instantly accompanied with the presence of God, as of one invincible and insuperable. Therefore let us permit these people to be Christians, lest they praying to have the like weapons employed against us, they should obtain their desire. And a few lines after, the Emperor declared it his Will and Pleasure, That whosoever accuseth a Christian as such, for the time to come, he shall be burnt alive.

What better satisfaction can be desired by us, concerning the truth of the fore-

mentioned Fathers account of the Christians that lived in their days, than that which the Pens of these their enemies have given to us ?

There is one thing more I will add concerning the primitive Christians, *viz.* That the most calm, meek, peaceable, gentle and submissive temper recommended in the Gospel did mightily discover it self in them : And thereby we may judge what kind of people they were as to the other parts of Christianity ; it being impossible that such an excellent spirit should be alone, and unaccompanied with the other Vertues. Though they were for the most part very sorely persecuted, yet, as *Tertullian* saith (in his Book *ad Nationes*) *Nunquam conjuratio erupit*, there was never any uproar or hurly-burly among them. And having, in his Apology, ask'd the two Emperors and the rest this Question, *If we are commanded to love our Enemies, whom have we then to hate?* He thus proceeds : *How often do you your selves rage against the Christians who are obedient unto you, and moreover suffer them to be stoned and burnt by the rout of common people ; but yet what Revenge did ye ever observe them repaying for the injuries done unto them, as stout-heart-*
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ed as they are even to death it self?

If it be objected (as it is by some) that this might be attributed not to their good temper, but to mere necessity, seeing they knew themselves too weak to succeed in any rebellious or violent attempt: Let the same *Tertullian* give an answer; and he doth it in the very next words. *In one night (saith he) with a few Firebrands they could revenge themselves sufficiently upon you, if they thought it lawful to render evil for evil.* Nay, and not only so, but he tells them plainly that they were in circumstances to manage the parts of *hostes exerti*, open enemies against them, as well as of *vindices occulti*, fly and secret revengers; and that they could raise an Army, if it pleased them, numerous and powerful enough to cope with them: and withal he thus proceeds: *Hesterni sumus, & vestra omnia implevimus, &c.* Though we are but as it were of yesterday, yet you have no place but is full of us; your Cities, your Islands, Castles, Towns, Council-houses; your Fortresses, Tribes, Bands of Souldiers, Palace, Senate, Court, *Sola vobis relinquimus templa*, Your Temples only are empty of us. And he goes on, *Cui bello non idonei, &c.* What battles are not we able to wage with you, who are so willingly slain by you;

you; but according to the Laws of our Religion we esteem it better to be killed, than to kill. Nay, he next tells them, *potuimus inermes nec rebelles, &c.* We need not take arms and rebel to revenge our selves upon you, for we are so great a part of the Empire, that by but departing from you, we should utterly destroy it, and affright you with your own Solitude, and leave you more enemies than loyal Subjects. And so far were they from making use of the advantages they had to deliver themselves by the way of violence, That (as not long after he saith to them) they prayed for the Emperors, and those in Authority under them, for peace and a quiet state of affairs among them, and (as somewhere he adds) very ready also to give them assistance against their enemies.

The story of the *Theban* Legion is wonderful to astonishment; it consisted of just six thousand six hundred sixty and six men, and all *Christians*. These when *Maximianus Caesar* went about to compel them to offer Sacrifice to the heathenish Gods at a place called *Octodurum*, they fled to another called *Agaunum*; and when he sent after them to require them to obey that his command, they drew up together into a Body, and with one voice professed that they could
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not do it. *Maximianus* thereupon commanded that every *tenth man* of them should be slain upon the place ; which accordingly was immediately done without the least resistance. *Mauritius*, the General of this Legion, thus addressed himself to the Souldiers : *Quàm timui ne quisquam, quod Armatis facile est, &c.* How fearful was I lest any of you, being in Arms, and therefore no hard matter to do it, should attempt the defending of your selves, and by that means prevent a happy and most glorious death. And so goes on most excellently, to encourage them rather to submit to death, than resist their Emperor. When every *tenth man* was slain, the Emperor repeated his command to the survivors, and they all thus answered : *Milites quidem, Cæsar, tui sumus, &c.* We are, it is confessed, thy Souldiers, O Cæsar, for the defence of the Roman Republick ; nor have we ever proved either traitors or cowards ; but this command of thine we cannot obey ; For know, we are all Christians ; yet all our bodies shall be subject to thee, &c. At last *Exuperius* their Ensign concludes thus, *Non nos adversum Te, Imperator, armavit ipsa, quæ fortissima est in periculis, desperatio, &c.* Despair it self hath not armed us against thee, O Emperor ; behold we have all our weapons in our hands,
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and yet resist not; because we had rather die innocent than live nocent. And thereupon they were all put to the slaughter, not a man of them once offering to defend himself. You may find the Relation of this more at large, taken out of *Eucherius* by *Grotius*, and set down in his Book *De jure Belli & Pacis*.

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Origen also tells *Celsus*, that he or any of his party were able to shew οὐδὲν ἑσέως ἔργον, nothing of Sedition that the Christians were ever guilty of: And yet, what *Tertulian* said of the Roman Empire in General, this Father elsewhere in the same book speaketh of Greece and Barbary, viz. That the Gospel had subdued all that Country and the greater part of this, & had brought over to Godliness souls innumerable.

Thus you see how far the Primitive Christians were from the tumultuous, fiery, and boisterous Spirit, that Christendom above all other parts of the world hath been since infested with. And thus we have shewn that there was once a time (God grant that the like may be again) when the success of the Christian Religion in conquering mens lusts and rectifying their Natures, was greatly answerable to the efficacy that it hath for this purpose. And so we pass to the second Inference.

CHAR.

CHAP. XVII.

The Second Inference.

That we understand from what hath been said of the Design of Christianity, how fearfully it is abused by those that call themselves the Roman Catholicks. That the Church of Rome hath by several of her Doctrines enervated all the Precepts and the Motives to Holiness contained in the Gospel. That she hath rendred the Means therein prescribed for the attainment thereof extremely ineffectual. That she hath also as greatly corrupted them. Diverse Instances of the Papists Idolatry. Their Image worship one Instance. Their praying to Saints departed another. Other Impieties accompanying it, mentioned. Some account of their Blasphemies, particularly in their Prayers to the Blessed Virgin. Their worshipping the Hoast the third and grossest instance of their Idolatry. Some other of their Wicked and most Antichristian Doctrines.

SEcondly, By what hath been said concerning the Design of the Christian Religion,

ligion, we easily understand how fearfully it is abused by those that call themselves the *Roman Catholicks*. Nor need we any other Argument to prove *Poper*y to be nothing less than *Christianity* besides this, *viz.* That the Grand Design of *this* is to make us holy; and also aimeth at the raising of us to the most *Elevated* pitch of Holiness, and is admirably contrived for that purpose: But the Religion of the *Papists* as such doth most apparently tend to carry on a Design that is diametrically opposite thereunto: To serve a most carnal and corrupt interest; to give men security in a way of sinning; and pretendeth to teach them a way to do, at one and the same time effectually, the most contrary and inconsistent works: That is, to *deprave their natures*, and *save their Souls*; and even in gratifying their wicked inclinations to lay a firm and safe foundation for eternal happiness. So that, if *this* (as they pretend it alone is) be the Christian Religion, we must needs ingenuously acknowledge, that what we said in the Introduction was by *Gelsus* and *Julian* charged upon it, is no calumny, but an accusation most just and well deserved. For as the *Church of Rome* hath rendred diverse excellent *Precepts* of Holiness contained in
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the Gospel very in-effectual, by making them *Counsels* only, not *Commands*: and also not a few of its *Prohibitions* unnecessary by her Distinction of sins into *Mortal* and *Venial*; understanding by *Venial* sins such as for the sake of which no man can deserve to lose the Divine favour; and therefore making them really no sins: So hath she enervated all the *Evangelical Commandments* both *Positive* and *Negative*, and made them sadly insignificant by a multitude of Doctrines that are taught by her most Darling-sons, and decreed or allowed by her self. That one Popish Doctrine of the *Non-necessity of Repentance before the imminent point of Death*, and that (though the Church requireth it upon Holy-days, yet) no man is bound by the Divine Law to it until that time, is of it self, without the help of any other, sufficient to take away the force of all the holy *Precepts* of our Saviour, and to make them utterly unsuccessful to the Embracers of it: And this other goeth beyond that in aptness for this purpose. *viz.* That mere *Attrition*, or sorrow for sin for fear of Damnation, if it be accompanied with Confession to the Priest, is sufficient for Salvation. For, as the former maketh a *Death-bed repentance* only necessary; So this latter

latter makes that Repentance alone so, which is far from deserving to be so called, and which wants the principal Ingredients of that Grace, viz. *Hatred of sin*, and *Love to God and goodness*; and consequently works no *change* in the *nature* of the sinner, nor makes him partaker in the least measure of true holiness.

The *Threats of hell* have they made a mere Bug-bear, and Scare-crow by their Doctrine of *Purgatory*; and the fear of *this* too have they taken a notable course to secure men from by that of *Penances*, and the *Indulgences* granted by their Popes very ordinarily for doing certain odd Trifles and idle things; but which by money can never fail to be procured. Nor are the most *horrid impieties* shut out from having their share in his Holiness his *Indulgences*; as more than sufficiently appears by the *Tax of the Apostolical Chancery*; where to those that will pay the price, Absolutions are to be had for the most *abominable* and not to be named villainies, nay, and *Licences* also, for not a few wickednesses.

I may add to the forementioned, their Doctrine of the Meritorious *Supererogations* of the Saints, which, being applied to others, they teach to be available for
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their pardon ; which besides its most impious making many Co-saviours with *Jesus* Christ, doth infinitely encourage to carelesness and loose living.

The Religion of the *means* prescribed in the Gospel, have they done what lay in them to make both extremely ineffectual and highly irreligious. I say,

First, *Most ineffectual*: For they will have the *bare saying of Prayers* without the least minding of what is said, to be acceptable to and prevalent with Almighty God: And congruously to this fine Doctrine their Church enjoyns them to be said in a Tongue that is unknown to the generality of her children. Though the *Papists* cannot for shame but acknowledge it a good thing to give attention of mind to what is spoken in the worship of God, yet, I say, it is well known that they deny it to be necessary so to do ; and make the mere *Opus operatum* the work done sufficient, and that in all Acts of Devotion whatsoever. And besides their Divine Service is made by them an idle and vain piece of Pageantry by the abundance of soppy Ceremonies it is burthened with. Nay,

Secondly, It is made as *wicked as ineffectual*: It being accompanied with so great Immoralities as *Gross Idolatries*,
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together with other very impious practices: whereof

First, *Their worshipping of Images* is a notorious Instance: They making pictures of Christ and his Cross, and even of the holy Trinity, and giving (as they themselves profess to do) *Latria* or Divine Honour to them. And as for what they have, by stretching their wits upon the Tenters, invented to defend themselves from the guilt of *Idolatry* in those actions, it will do the Heathens as much service as themselves, and no less successfully clear and acquit them from that foul imputation. *Celsus* in defence of their Idols saith, That they are not Gods, but *Θεῶν ἀναθηματα*, *Gifts consecrated to them*. And the Heathens in *Lactantius* are brought in saying, *Non ipsa timemus simulachra, &c. We fear, or worship not the Images themselves, but those whose Representatives they are, and to whose names they are consecrated*. And several other citations might be produced to shew, that the *Divine Honour* that was by the Heathens bestowed on their Images, was *Relative only* (as the *Papists* say theirs is, and think they get a main matter by so saying) and not *Absolute*. But as for their worship of the *Image of the Cross*, it is grosser *Idolatry* than I believe can be shewn the wiser

wiser sort of Pagans were ever guilty of. For the *Cross* it self is the Ultimate Term of their Divine Adoration, and the *Image* is worship'd *Relatively*, as it represents the *Cross*. In short, their *Image-worship* is as expressly forbidden by the second Commandment as words can do it, and one may conclude that they themselves are not a little conscious of it, in that *That Commandment* is left out of their Offices of frequent use.

Secondly, Another plain Instance of their *Idolatry* is their *Praying to Saints Departed*. And whereas they pretend that they confer not upon them any Divine Honour, and that they only pray to the Saints to pray for them; this pretence is but a pitifully thin Cob-web to hide the *Idolatry* of that their practice. For besides that their *Invocations* of them and of the *same Saints* too in innumerable places at vast distances each from other, do imply an opinion of such an excellency in them, (*viz.* such a knowledge as can hardly be at all short of *Omniscience*) as we can nowhere find God Almighty hath vouchsafed to any Creature; they likewise make their prayers to them with professions of confidence in them, and with all the Rites of *Invocation*, in Sacred Offices, and in pla-

ces set apart for Divine Worship ; and moreover they set particular Saints over whole Cities and Countries (one single one over this and another over that) and put up petitions to them for their help and succour. And the *Roman Catechism* made by the Decree of the Council of *Trent*, and published by the Popes command, doth give them encouragement so to do (as the late Bishop of *Down* sheweth in the former part of his *Disswasvie from Popery*) in these words ; *The Saints are therefore to be invocated, because they continually make prayers for the Health of mankind, and God gives us many benefits by their merit and favour : And it is lawful to have recourse to the favour or Grace of the Saints, and to use their help ; for they undertake the Patronage of us.* And he adds that the Council of *Trent* doth not only say, It is good to fly to their prayers, but also to their aid, and to their help. And he furthermore minds them of this Distich in the Church of *S. Laurence* in *Rome*,

Sess. 9.

*Continet hoc Templum Sanctorum corpora pura,
A quibus auxilium suppleri, poscere cura.*

*Within this Church Saints holy bodies ly, (ply.
Pray them, that they with help would thee sup-
So*

So that over and above the Great *Impiety* of their *praying to Saints*, discovered in making them in some kind equal with *Christ*, and in derogating from the sufficiency of his merits, satisfaction and intercession; God being prayed to with reliance on *theirs* as well as on *his*, and through *them* as well as *him*; (as may be farther and largely shewn in their prayers, and chiefly in those to the Blessed Virgin;) I say, besides this gross *Impiety* of that practice, it can never be justified from the charge of *Idolatry*. And by whatsoever Arguments they endeavor therein to prove themselves no Idolaters, it will be no difficult matter by the same to vindicate the Heathens from that abominable crime in worshipping their *Demons*, *Heroes* and *Deified* Emperors. And for *Hierocles* his part, I cannot find that he alloweth of praying to any one but him whom he calls the *Supreme God*: For, speaking of the honour that is due to that order of spirits which is immediately subordinate to Him, and above the *Demons* and *Heroes*; all he saith concerning it is, that it consisteth in understanding the excellency of their natures, and in endeavouring after a likeness to them; whereas he hath afterward a very excellent Discourse of the

Page 21.

necessary obligation men are under of praying to God.

But I have not yet instanced in the worst part of the *Popish* prayers to departed Saints, the blasphemies contained in those to the *Virgin Mary* are such as I would not defile my pen with the recital of any of them, did I not know it to be too needful so to do. She is stiled in their publick prayers, *the Saviour of Despairing Souls, the bestower of Spiritual Grace and Dispenser of the most Divine Gifts; One higher than the Heavens, and deeper than the Earth;* and many such compellations as are proper only to some one Person of the glorious Trinity, are given in them to her. In her Anthem she is supplicated for *pardon of sin, for Grace and for Glory*. And the forementioned Learned Bishop observeth, that in the Mass-Book penned One thousand five hundred thirty eight, and used in the *Polonian Churches*, they call the Blessed Virgin *viam ad vitam, &c. the way to Life, the Governess of all the World, the Reconciler of sinners with God, the Fountain of Remission of sins, Light of Light*: And at last she is there saluted with an *Ave universæ Trinitatis Mater, Hail thou Mother of the Holy Trinity*. And he adds that the Council of *Constance* in the Hymn they call

a *Sequence*, did invoke the *Virgin* in the same manner as *Councils* did use to invoke the *Holy Ghost*: That they call her the *Mother of Grace, the Remedy of the Miserable, the Fountain of Mercy, and the Light of the Church*. And lastly, his Lordship alledgeth a *Psalter of our Lady*, that hath been several times Printed at *Venice*, at *Paris* and *Leipsich*, the Title of which is, *The Psalter of the Blessed Virgin compiled by the Seraphical Doctor S. Bonaventure, &c.* Which consisteth of the *Psalms of David*, One hundred and fifty in number: in which the name of *Lord* is left out, and that of *Lady* put in, and altered where it was necessary they should, to make sence. Therein, whatsoever *David* said, whether prayers or praises of *God* and *Christ*, they say of the *Blessed Virgin*; and whether (saith he) all that can be said without intolerable *Blasphemy*, we suppose needs not much *disputation*. Who would not readily conclude it altogether impossible for any men to invent, or approve, nay, or not to have indignation against such daring and most execrable *Impieties*, that are not utterly bereft of their senses, or are but one remove from perfect *Atheists*? There are diverse other most prodigious sayings concerning the *Virgin Mary* transcribed out of

the approved Books of Great Sons of the Roman Church, in the now cited *Diffusive* from Popery, to which I refer the Reader. And to them I will add some which may doubtless vie with the worst that we can well imagine were ever uttered, of one *Johannes Argentus*, a Prime Catholick youth, which he hath exposed to the view of the world in a Right worthy piece, treating of the seven Excellencies of the most Blessed Virgin. Saith he, *Christus servit atque assidue ministrat Matri suae*, Christ serveth and continually administreth to his Mother; and next thus vents himself in a great fit of Devotion to her. *O si liceret, quam libenter me illi socium adjungerem, &c.* If it might be lawful, Oh, how gladly would I joyn my self with him as his Companion! How willingly would I learn of him the way of perfectly serving thy self, and God! (the Reader will not anon judge his placing the Virgin before God himself, as proceeding from inadvertency,) How willingly would I ease my most sweet Jesus of this his labour! O Lord Jesu my most lovely Saviour permit me to perform some service to thy Mother; but if thou wilt not grant me this, yet at least give me leave, that whilest thou servest thy Mother, I may serve thee. And he tells us afterward, that, God is in other creatures

creatures after a threefold manner, by his Essence, by his Presence, and by his Power; but in the most Blessed Virgin after a fourth manner, viz. by Identity or being one and the self-same with her. Who could think that the worst should be yet behind? Let the Reader judge whether it be or no. He farther saith, That her seventh degree of excellency consists in this, *quod sit Domina Dei*, that she is the Mistress of God. And then a line or two after, as if he had thought that he had not yet sufficiently performed the part of a most impudent blasphemer, he adds that *supra ipsum thronum Dei solium suum collocavit*, she hath erected her seat above the very throne of God. This was a Fellow that had improved to purpose the Prayers he had learn'd of his holy Mother. Surely she could not find in her heart to deny so passionately devout a worshipper of the Holy Virgin a very considerable share in the Merits of her *Supererogations*: or rather may we not think that she would judge him so great a Saint as to stand in no need of them; and to have of his own to spare, wherewith to add to the riches of her treasury, for the relief of those who being conscious to themselves of being too dry and cold devotionists can be perswaded to go to the charge of them?

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Have we not now infinite cause to wonder that the *Papists* should take it so very heinously at our hands, that we fasten upon them the imputation of *Idolatry*! This very wretch would have been sensible of an unsufferable abuse, should one have call'd him *Idolater*, as Blasphemous a one as he was, and notwithstanding his having even *more than Desied* a mere Creature, and advanced her Throne even *above* her Creator's. Lord! to what heights of Impiety will Superstition lead men! and how thick is that darkness she blindeth the eyes of her captives with, that it will not suffer them to discern that guilt which is no whit less apparent than is the Sun it self. But

Thirdly, The grossest Instance of the *Church of Rome's Idolatry* we have yet omitted; and that is their *worshipping the Consecrated Bread*, not as God's Representative, but (which is far worse) as God himself, in *the Sacrament of the Altar* (as they call it) and on other occasions. This is no where to be parallel'd for the sottishness of it, no not among the most Barbarous and British Nations; it being founded upon the most absurd, contradictory, portentous and monstrous conceit that ever entered the head of any mor-

mortal: as they have had it unanswerably and to the confusion of their faces proved to them by a multitude of Learned Persons of the Reformed Religion: who have also so fully, and with such mighty and irresistible strength made good the forementioned charge of *Idolatry*, and of other Impious Practices and Principles against them, that it is unimaginable how it should be possible that any who are not stark-blind, or resolved that they will not see, should not acknowledge them. And as for the elaborate tricks whereby they endeavour to justify themselves from those Accusations, and to perswade the World that they are undeserved, they may doubtless, whensoever they shall have a mind to it, devise others no less plausible with as little pains, to make forcing of Virgins no Rape, lying with other folks Wives no Adultery, cutting of Purfes no Theft, Robbing of Churches no Sacrilege; and in one word, they may with as little exercise of their brains invent ways to do whatsoever is most flatly forbidden in the Ten Commandments, without being guilty of transgressing any one of them.

I might proceed to instance in very many other Doctrines of the *Romish* Church, which

which by what we have said of the Christian Religion we may be perfectly assured are *Anti-Christian*; but I will only add two or three more. As, their asserting the Insufficiency of the holy Scriptures for mens salvation, and denying them to be the Sole Rule of Faith, and joyning with them their own paltry *Traditions* as equally necessary to be believed; and this against the expresse words of S. Paul to Timothy, 2 Epist. 3 Chap. where he tells him that *the holy Scriptures are able to make him wise unto Salvation, through faith which is in Christ Jesus*. And that *all Scripture is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in Righteousness; That the man of God may be perfect, thoroughly furnished unto all good works*. And their teaching that the Gospel is *obscure*, and difficult to be understood even in things necessary to be believed and practised. Which, as it makes it greatly inefficacious for the purpose which we have proved it is designed for, so doth it open a gap for vile interpretations of any part of it, and exposeth it to the power of Hereticks, and especially of the *Romish* ones, to make it a mere Nose of Wax: Which none can doubt, that consider also there-
with

with their Doctrine of *Implicit Faith*; and that other upon which it is grounded, *viz.* *That of the Infallibility of their Church*: which, as the *Jesuits* define, is seated in the Pope's Chair. But whether it be asserted that the Popes have an unerring faculty, or they and their General Councils together, this Doctrine being received (as by them it is without the least ground) for unquestionably true, doth greatly hazard, nay, and even *necessitate* the betraying of men to the very worst both of opinions and practices, whensoever this pretended infallible guide shall be pleas'd to propose them to them. And whosoever believes it, must (to use the words of Mr. *Chillingworth*) be prepared in mind to esteem virtue vice, and vice virtue, Christianity Anti-christianism, and Anti-christianism Christianity, if the Pope shall so determine. And this Doctrine, without doubt, is that which causeth those of the *Papists* to stick so fast in filthy mire, and to persist so obstinately in their foul errors, who are not detained therein by the love of gain (with which their Popes, and other Ecclesiasticks by the means of diverse of them are mightily enriched) or by the dear affection they bear to their other lusts, which they are so exactly fitted

red for the satisfaction of. Their Doctrines being very many of them so ridiculously absurd, plainly false and of such dangerous consequence ; I say, nothing else, certainly, could hold the sincerer sort of *Papists* in the belief of them, but this consideration, that any one of them being let go, their great *Dagon* of the Churches *Infallibility* must necessarily to the ground with it.

I might also instance in their Doctrine of the *Dispensableness* of the most Solemn Oaths, which is no less destructive to *Humane Society*, than it is to *Piety*. And in that of the Popes power to absolve Subjects from their Allegiance to their lawful Sovereigns : And to them add a great number of Maxims of the most famous order among them, the *Jesuits*, and Resolutions of Cases of Conscience, which are as wicked and destructive of a holy Life, as the Devil himself can well devise. But to be employed with *Hercules* in emptying the *Augean* stable, would be as acceptable a work as stirring so far in this nasty Sink. Whosoever shall peruse the *Mystery of Jesuitism*, may find more than enough there to turn his stomach, though it should be none of the most squeamish and quezy, and to make him stand astonished, and bless him,

him, that ever such loathsome and abominable stuff should come from persons that derive their name from the Holy *Jesus*.

But to hasten to the conclusion of this Chapter, the most pure and holy Religion of our Saviour hath the *Church of Rome* defiled with as impure and unholy opinions and practices; and hath taken the most effectual course not only to render it a feeble and insignificant thing for accomplishing the Design for which it was intended by the Blessed Founder of it, but also to make it unhappily successful in serving the directly contrary. The great *Mystery of Godliness* hath she transformed into a grand *Mystery of Iniquity*; and by that means most excessively confirmed its professed enemies, the *Jews* and *Mahumetans*, in their enmity against it. And for my own part I should not stick to say, as did *Averroes* (when he observed that the Popish Christians adored that they ate) *Sit anima mea cum Philosophis, Let my soul take its fate with the Philosophers in the other world*, did I think Christianity to be such a Religion as she makes it. As much as I admire it now, I should then prefer that of *Socrates*, *Plato*, and *Cicero* very far before it. Though I abhor so far to imitate the *Papists* in their Devilishly

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vilishly cruel uncharitableness, as to pronounce them all in a state of damnation, yet I dare assert with the greatest and most undoubted confidence, that all that continue in Communion with that degenerated and Apostate Church, run infinite hazards: And moreover that it is impossible that any *sincere* persons should give an *explicit* and *understanding* assent to all her Doctrines: but that whosoever can find in his heart to *practise* upon them, can be nothing better than a shamefully debauched and immoral wretch. Nor is it conceivable what should induce any to exchange the *Reformed* for the *Popish* Religion (as too many have of late done) that have but a competent understanding of both, besides the desire of serving some corrupt interest. And we plainly see, that the generality of those that turn Apostates from the Church of *England* to that of *Rome*, are such people as were a Scandal to her, while they continued in her: And that *Atheism* and *Poper*y are the common Sanctuaries to which the most abominably vicious and profane of this Age do betake themselves.

CHAP. XVIII.

The Third Inference.

That these two sorts of Persons are most extremely sottish. 1. Such as expect to have their share in the Salvation of the Gospel without true Holiness. 2. Such much more, as encourage themselves by the Grace of the Gospel in Unholiness.

THirdly, There is nothing we are more assured of by what hath been discoursed of the *Design of Christianity*, than that these two sorts of persons are guilty of extreme sottishness: Namely, *Those that expect to have a share in the Salvation of the Gospel without true Holiness: And much more, Those that encourage themselves by the grace of the Gospel in their Unholiness.*

First, *Those that expect to have their share in the Salvation of the Gospel without true Holiness.* I fear me that such people are not confined within the limits of the *Romish Church*; but that a vast number of *Protestants* also may be deservedly accused upon this account. But by so much more

sottish are *these* than the *Papists*, by how much *better* things *their* Religion teacheth them than the *Papists* doth. Though I must likewise with sadness acknowledge that too many opinions have been unhappily foisted into it, that give too great encouragement to a careless life. But that those which promise to themselves an interest in the Salvation purchased by *Jesus* Christ, either from their Baptism, and partaking of certain Christian privileges, or from their being of such or such a Sect and Mode of Professors, or from their supposed Orthodoxy and good belief, and zeal against erroneous Doctrines, or from their imagining *Christ's* Righteousness *theirs*, and applying the Promises to themselves, or from their abstaining from the grosser and more scandalous sins, or from their doing some externally good actions, and have in the mean time no care to be universally obedient, to mortifie every lust, and to obtain an inward principle of Holiness; that those, I say, which thus do, are guilty of most egregious and stupid folly, is most manifest from what hath been discoursed of the *Design of Christianity*.

For we have shewn not only that Reformation of Life from the *practice*, and purification of heart from the *liking* of sin are

are as plainly as can be asserted in the Gospel to be absolutely necessary to give men a right to the promises of it ; but also that its *Great Salvation* doth even consist in it : that, *Salvation from sin* is the grand Design of the Christian Religion, and that *from wrath* is the Result of this. I will instance in two more Scriptures for the farther proof of this. The Apostle S. Paul saith, *Ephes. 2. 5, &c. Even when we were dead in trespasses and sins hath he quickned us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in Heavenly places in Christ Jesus: That in the Ages to come he might shew the exceeding Riches of his grace in his kindness towards us through Christ Jesus. For by Grace ye are saved, through faith, (or by the means of believing the Gospel) and that not of your selves, it is the gift of God. Where, by the Salvation which the Ephesian Christians are said to have obtained, and in the bestowing of which upon them the exceeding Riches of God's Grace appeared, is plainly to be understood their deliverance from their former Heathenish Impieties and sinful Practices: And so is it interpreted by our best Expositors. Again it is said, Titus 3. 5. Not by works of Righteousness which we have*

done, but according to his mercy he saved us (how saved us? it follows) by the washing of Regeneration, and Renewing of the holy Ghost. Our Saviour giveth ease to our Sin sick Souls by recovering them to health: And his Salvation *first* consisteth in curing our wounds, and *secondarily* in freeing us from the smart occasioned by them. S. Peter tells the Christians, that by his stripes they were healed, 1 Pet. 2. 24. It being a quotation out of Isaiah 53. 5. Clemens Alexandrinus in the second book of his *Stromat.* hath this saying to the same purpose, ἡ συγγνώμη ὅ ἐκὰτ' ἀφαισιν ἀλλὰ κατὰ ἴασιν συνίσταται, Pardon doth not so much consist in Remission as in Healing; That is, the pardon of the Gospel doth chiefly discover it self in curing men of their sins; in delivering sinners from the power of them, rather than from the mere punishment due to them. By which words that learned Father declared that he looked upon the subduing of sin as a more eminent act of grace, than the bare forgiveness of it. Now, would that man be accounted any better than a perfect Ideot, who being sorely hurt should expect from his Chirurgeon perfect ease, when he will not permit him to apply any plaister for the healing of his wound? Or that being deadly sick should look

look that his Physician should deliver him from his *pain*, when he will not take any course he prescribes for the removal of the *distemper* that is the *cause* of it? But of far greater folly are all those guilty, who will not be perswaded to part with their *Sins*, and yet hope for the Salvation of their *Souls*. He that looketh for this, expects that which implieth a most palpable contradiction, and is impossible in its own nature to be effected. It hath been fully enough shewn that mere deliverance from *misery*, cannot possibly be without deliverance from *sin*; and, *much* less Eternal Blessedness in the Enjoyment of God.

Secondly, But how excessively mad then are those, *which turn the grace of God declared in the Gospel into wantonness*, and take encouragement from the abundant kindness and good will therein expressed to wretched sinners, with the more security and boldness to commit sin? We read of such in the Epistle of S. *Jude*; And God knows there are too many such in these our days. But seeing it is so grossly foolish a thing for men to hope to be saved notwithstanding their living in the allowance of known sins, what desperate *Madness* then is it to be imboldened in ungodly practices, by the offers Christ makes of

pardon and salvation to them. These declare that they look upon the *Design of Christianity* not only as different from what it hath been demonstrated it is, but also as directly *opposite*, and perfectly *contrary* thereunto. These do not only judge their Saviour to be no friend to holiness, but to be the greatest enemy likewise to it; and a Minister of sin and wickedness. They make him to be the very servant of the Devil, in stead of coming to *destroy his works*. They make the *Christian Religion* more vile by far than that of *Mahomet*; and such a Religion, as those which have but the least spark of goodness must needs abominate. *Shall we Sin* (saith the Apostle) *that grace may abound? God forbid!* Those that think they can magnifie the free-grace of God in Christ by thus doing, or that they may take encouragement from it to continue in sin, do make this grace unworthy of mens acceptance, and no grace at all. Nay, they make Almighty God the greatest enemy to Mankind in sending his Son *Jesus* and his Gospel among us. For *sin* being so apparently the *greatest of evils*, it can be no other than the highest and most significant expression of hatred to us, to encourage us to the commission of it. It is so far from being part of
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1 Joh. 3. 8.

Rom. 6.

our *Christian Liberty*, to be delivered from our obligation to *all* or *any* of the Laws of Righteousness, that such a deliverance would be the most Diabolical yoke of Bondage. If any man can be so silly as to object that of the Apostle, *Rom. 6. 14. Ye are not under the Law, but under Grace:* Let him give himself an answer by reading the whole verse; and then make ill use of that passage if he can tell how. The words foregoing it in the same verse are these: *Sin shall not have dominion over you*, and these words are a proof of that assertion: *For ye are not under the Law, but under Grace:* That is, as if he should say, It is the most inexcusable thing for you to continue under the dominion and power of sin, because ye are not under the weak and inefficacious Pædagogy of the Law of *Moses*, but a Dispensation of Grace, wherein there is not only *Forgiveness* assured to truly Repenting sinners, but *Strength* afforded to enable to the subduing and mortification of all sin. Our Saviour hath told us expressly that he came Mat. 5. not to destroy the Law, (that is, the Moral Law) but to fulfil it: And that *Heaven and Earth shall sooner pass away, than that one jot or tittle thereof shall fail.* And it is absolutely impossible, that our obligation

thereunto should cease, while we continue *Men*. All the duties therein contained being most necessary and natural results from the Relation we stand in *to God* and *to one another*, and from the Original *make* and *constitution* of humane souls.

But it is too great an honour to the Doctrine of *Libertinism* to bestow two words upon its confutation, it being so prodigiously monstrous, that it would be almost a breach of Charity to judge that Professor of Christianity not to have suffered the loss of his wits that hath entertained it, or hath the least favour for it; supposing he hath but the least smattering in the Christian Religion. It is a most amazing thing, that such a thought should have any admission into the mind of such a one, while he is *compos mentis*, and not utterly deprived of his Intellectuals: Our Saviour's Gospel being wholly levelled at the mark of killing all sorts of sin in us, and rendering us exactly obedient to the *Divine Moral*, and also all *innocent humane* Laws. Let me speak to such as so shamefully abuse our incomparable Religion, as to take liberty from thence to be in any kind immoral, in the words of *S. Paul*, *Rom. 2. 4, 5. Despisest thou the Riches of God's goodness and forbearance and long-suffering,*

suffering, not knowing that his goodness leadeth thee (or designeth the leading of thee) to Repentance? But after thy hardness and impenitent heart treasurest up to thy self wrath against the day of wrath, and Revelation of the Righteous Judgment of God, &c.

C H A P. XIX.

The Fourth Inference.

That a right understanding of the Design of Christianity will give satisfaction concerning the true Notion, 1. Of Justifying Faith, 2. Of the Imputation of Christ's Righteousness.

Fourthly, From what hath been said of the *Design of Christianity* may be clearly inferred the *True notion of Justifying Faith*, and of the *Imputation of Christ's Righteousness*,

First, *Of Justifying Faith.* We thence learn, *That it is such a belief of the Truth of the Gospel, as includes a sincere resolution of Obedience unto all its Precepts; or (which is the same thing) includes true Holiness in the nature of it: And moreover that it*
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justifieth *as* it doth so. For surely the *Faith* which intitles a sinner to so high a privilege as that of *justification*, must needs be such as complieth with *all* the purposes of Christ's coming into the world, and *especially* with his *grand* purpose; and it is no less necessary that it should justify *as* it doth this; That is, as it receives Christ for a *Lord*, as well as for a *Saviour*. But I need not now distinguish between these two, there being but a *notional* difference between them in this matter. For Christ (as was shewn) as he is a *Saviour*, designeth our *Holiness*: his *Salvation* being *chiefly* that from the worst of evils, *sin*; and *principally* consisting in deliverance from the *power* of it.

I scarcely more admired at any thing in my whole life, than that any worthy men especially should be so difficulty perswaded to embrace this account of *Justifying Faith*; and should perplex and make intricate so very plain a Doctrine. If this be not to seek knots in a Bulrush, I know not what is. I wish there were nothing throughout the Bible less easily intelligible than this is, and I should then dare to pronounce it one of the plainest of all books that ever pen wrote. For seeing the great end of the Gospel is to make men good,

good, what pretence can there be for thinking, that *Faith* is the *Condition* (or I'll use the word [*Instrument*] as improper and obscure as it is) of *Justification*, as it complieth with only the precept of *relying on Christ's Merits* for the obtaining of it: especially when it is no less manifest than the Sun at Noon-day, that obedience to the *other precepts* must go before obedience to *this*; and that a man may not rely on the merits of Christs for the forgiveness of his sins, and he is most presumptuous in so doing, and puts an affront upon his Saviour too, till he be sincerely willing to be reformed from them: And besides such a *Reliance* is ordinarily to be found among unregenerate, and even the very worst of men. And therefore how can it be otherwise, than that *that act of faith* must needs have a hand in *justifying*, and the *special* hand too, which distinguisheth it from that which is to be found in such persons. And I add, what good ground can men have for this fancy, when as our Saviour hath merited the pardon of sin, for this end, that it might be an effectual motive to return from it? And can any thing in the world be more indisputably clear, than, if the only *direct* scope that *Christianity* drives at be the subduing of
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of sin in us, and our freedom from its guilt or obligation to punishment be the consequent of this (as I think hath been demonstrated with abundant evidence;) that faith invests us with a title to this deliverance no other wise than as *dying to sin*, and so consequently *living to God* are the products and fruit of it? And seeing that, one End, and the Ultimate End too of Christ's coming was to turn us from our iniquities, if the nature of *Faith* considered as *Justifying* must needs be made wholly to consist in *Recumbence* and *Reliance on him*, he shall be my *Apollo* that can give me a sufficient reason why it ought only to consist in *Reliance on the Merits of Christ* for the *pardon* of sin, and not also on his *power* for the *Mortification of it*. In short, Is it possible that faith in Christ's blood for the forgiveness of sin should be the only act which justifieth a sinner, when such a multitude of plain Texts assure us, that he died also to make us *holy*, and that his death was designed to deliver us from dying in order to a farther end, namely to this, that we should *live unto him who died for us*.

I will never trust my discursive Faculty so long as I live, no not in the plainest and most undoubted cases, if I am mistaken here,

here. And will take the boldness to tell those who are displeased with this account of *Justifying Faith*, that (in my opinion) it is impossible they should once think of any other, if they did as seriously weigh and thoroughly consider the *Design of Christianity* as they ought to do. I the more insist upon this, because those persons explication of this point hath been greatly liable to be used to ill purposes by insincere persons; and hath given infinite advantage to the dangerous error of *Antinomianism*. And for my part I must confess that I would not willingly be he that should undertake to encounter one of the champions of that *foul* cause, with the admission of this principle, *That faith justifieth, only as it apprehendeth the merits and righteousness of Jesus Christ*: I must certainly have great *luck*, or my adversary but little cunning, if I were not forced to repent me of such an Engagement.

Secondly; And as for the other Doctrine of the *Imputation of Christ's Righteousness*; we learn from the *Design of Christianity* that this is the true explication of it: Namely, That it consists in dealing with *sincerely* righteous persons, as if they were *perfectly* so, for the sake and up-
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on the account of Christ's Righteousness. The *grand* intent of the Gospel being to make us partakers of an *Inward* and *Real* Righteousness, and it being but a *secondary* one that we should be *accepted* and rewarded as if we were *completely* righteous; it is not possible that any other notion of this Doctrine should have truth in it. For as from thence it appeareth, that there can be no such Imputation of Christ's Righteousness offered in the Gospel, as serveth to make men remiss in their prosecution of an Inward Righteousness; So is it manifest likewise, That that Doctrine is designed for a motive to quicken and excite men in their endeavours after such a Righteousness as this is. So far is it, from tending to cause in us an undervaluing and slight esteem of it, that, as sure as that the Ultimate design of Christianity is to indue us with it, it must be intended for no other purpose but to farther and promote that business: And it is effectual thereunto in that manner, that we shewed the exceeding great and precious *Promises* of the Gospel are.

But because both these points are discussed in the *Free Discourse*, I have said so little of the *former*, and will proceed no farther on *this*: but refer the Reader *thither*,

ther, and to other much more elaborate Discourses for his fuller satisfaction. And indeed it was enough for me in this place to shew, That the notion laid down in that Book of both these Doctrines, doth evidently follow from that Proposition which is the Subject of this Treatise.

C H A P. XX.

The Fifth Inference.

That we Learn from the Design of Christianity the Great Measure and Standard whereby we are to judge of Doctrines. How we are to judge of the Truth of Doctrines.

Fifthly, we learn from what hath been said of the *Design of Christianity*, what is the *Great measure and Standard* whereby we are to judge of *Doctrines*; both whether they are true or false, and in what degree necessary to be received or rejected.

First, we understand how to judge of the *Truth of Doctrines*. We may be certain that, seeing the *Design of Christianity* is to make man holy, whatsoever opinions do either directly or in their evident consequences

quences obstruct the promoting of it, are perfectly false; and with as great peremptoriness and confidence as they may be by some that call themselves Christians obtruded upon us, they are not of Christ, nor any part of his Religion. And those which do *appear* to us to discourage from serious endeavours after piety and true virtue, we ought for that reason, while we have such an opinion of them, most vehemently to *suspect* them to be erroneous. For it being the business of our Saviour's coming into the world, and of his blessed Gospel, effectually to persuade us to use our utmost diligence in subduing our lusts, and qualifying our Souls by purity and holiness for the enjoyment of God, and to make our endeavours *successful* for that purpose; we may be undoubtedly assured that he hath not either by himself immediately, or by his Apostles delivered any thing that opposeth this Design. If (saith S. Paul) *I build again the things that I destroyed, I make myself a Transgressor*: And no man that hath in him the least of a Christian, will once suspect, that the perfectly wise as well as holy Jesus should so manage the business he hath undertaken, as what he builds with one hand, to pull down with the other; and frustrate that
Design

Gal. 2.

Design by *some* Doctrines which he promoteth by *others*.

Those Doctrines on the other hand which in their own nature do evidently tend to the serving of this Design of Christianity, we may conclude are most true and genuine: And those which, upon our serious considering of them, we are perswaded do so, we ought upon that account to have a kindness for them, and to believe them of an higher than *humane* Original. And therefore those which give the most honourable accounts of God, his nature, and dealing with the sons of men; that most magnifie his grace, and best vindicate his Holiness, Justice, and Goodness; do commend themselves to our belief with infinite advantage: Because the *most worthy* conceptions of the Deity are extremely *helpful*, and likewise *necessary* to the loving of God, and serving him as becometh us, and have a mighty influence into the ordering and regulation of our whole man; as might be largely shewn.

Those Doctrines, again, that most discountenance all sins both against the first and second Table, and best enable to answer all pleas and pretences for security and carelesness; that are most highly agreeable to the innate *Di* tates of our
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minds, and least gratifie and please our carnal part ; we may from the consideration of the *Design of Christianity* be greatly perswaded of the *Truth* of them.

And on the Contrary, Those which are apt to instil into mens minds any unlovely notions of the Divine Nature, that disparage his Holiness, or lessen his kindness and good will to his Creation, and the obligations of the generality of the world to him and his Son *Jesus*, and so make his grace a narrow and scanty thing, or that naturally cast any dishonourable reflections on any person of the most holy Trinity ; must needs be *false*. As also those that make Religion to be a mere *Passive* thing, wholly *God's work*, and not at all *ours* ; or that cramp men, and perswade them that they are utterly void of the least ability to co-operate with the grace of God, or to do any thing towards their own salvation ; or any way whatsoever discourage them from the diligent prosecution of Holiness ; or deprive us of any help afforded us towards our gaining, and growth in grace, either by putting a slur upon the written word, in advancing above it the *light within men*, and in *Enthusiastical* pretences to immediate Revelations, &c. Or else by teaching men to sleight

fleight any one Ordinance of the Gospel, &c. Or such Doctrines as tend to introduce confusion into the Church of Christ, and to deprive it of all Government and Order, or in short, that give countenance to any Immorality whatsoever: I say, as sure as the Christian Religion is true, and that what we have proved to be the Design thereof, is so; such Doctrines as these must needs be *false*.

What our Saviour saith of false Prophets, is as true of most Doctrines, *By their fruits you shall know them*: we may understand whether they have any relation to Christianity or no, by the Design they drive at, and their evident consequences.

And I may add, that we may make a shrewd guess what those *particular ways and modes of Religion* are (which the various Sects we are cantonized into have espoused to themselves, and are so fond of) by the proper and most distinguishing effects of them. If we perceive that they make the great sticklers for them, to differ from others chiefly in unconcernedness about the most important and substantial duties of *Morality*, & in laying the greatest weight upon certain little Trifles, and placing their Religion in mere *externals*;

or that the things whereby they are most peculiarly discriminated from other folk are spiritual pride, and fond conceitedness of themselves, and a scornful and fierce behaviour towards those that approve not of their way; uncharitableness, morosity, and peevishness; a seditious, ungovernable and untameable spirit, &c. I say, if we observe such as these to be the most distinguishing effects of their several Modes and Forms, we have sufficient reason from thence alone greatly to presume that they have not the stamp of *Jus Christianum* upon them, that they are not of Christ, but of their own invention. The wisdom that is from above is quite another thing, and begets perfectly other kind of effects; as shall be shewn hereafter.

But to return, *The Design of the Gospel* is (as was said) the Great Standard by which we are to judge of the *Truth* of Opinions: Those that *seem* to us to oppose this Design, we are bound to *suspect*, because they do so; but those which *apparently* do this, we must with heartiest indignation reject. And though we should meet with some places of Scripture that at first sight may seem to favour them, we may not be stumbled upon that account,
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but be confident that whatsoever is their true meaning, as sure as they have God for their Author, they cannot possibly patronize any such Doctrines.

And, lastly, in examining which of two opinions is true, that oppose each other, and do seem to be much alike befriended by the holy Scriptures ; it is doubtless a very safe course to consider as impartially as we can, which doth tend most to serve the great End of Christianity, and to prefer that which we are perswaded doth so.

C H A P. XXI.

How we are to judge of the Necessity of Doctrines either to be embraced or rejected. A brief discourse of the Nature of Points Fundamental. How we may know whether we embrace all such, and whether we hold not any destructive and damnable Errors.

SEcondly, *The Design of Christianity is the great measure whereby we are to judge as of the Truth, so also of the Necessity of Doctrines either to be embraced or rejected.*

First, We may thereby understand, in what degree we ought to esteem those *Necessary to be by all received*, which we ourselves are convinc'd of the *Truth* of; or, which of such are *Fundamental Points* of the Christian Faith, and which not.

First, It is plain, That in the general those and those only are *primarily* and in their own nature *Fundamentals*, which are absolutely necessary to accomplish in us that Design. Such, as without the knowledge and belief of which it is impossible to acquire that Inward Righteousness and true Holiness which the Christian Religion aimeth at the introduction of. It is in it self absolutely necessary, not to be ignorant of or disbelieve any of those Points, upon which the effecting of the great business of the Gospel in us doth necessarily depend. The particulars of these I shall not stand to enumerate, because (as will appear from what will be said anon) it is not needful to have a just Table of them: And besides, any one that understands wherein the nature of *true Holiness* lieth, may be able sufficiently to inform himself what they are.

Secondly, It is as evident, That those points of Faith are *secondarily Fundamental*,

tal, the disbelief of which cannot consist with true Holiness, in those to whom the Gospel is sufficiently made known; although they are not in their own nature such, as that Holiness is not in some degree or other attainable without the belief of them. And in the number of these are all such Doctrines as are with indisputable clearness revealed to us. Now the belief of these, though it is not in it self any more than in higher or lower degrees profitable, yet is it even absolutely necessary from an external cause, though not from the nature of the Points themselves, *viz.* In regard of their being delivered with such abundant perspicuity, as that nothing can cause men to refuse to admit them, but that which argueth them to be stark naught, and to have some unworthy and base end in so doing. But we must take notice here, that all such Points as these are not of equal necessity to be received by all Christians; because that in regard of the diversity of their capacities, educations, and other means and advantages, some of them may be most plainly perceived by some to be delivered in the Scriptures, which cannot be so by others with the like ease.

And in the second place, what hath been

been said of *Fundamental Truths*, is applicable by the Rule of Contraries to the opposite *Errors*, as I need not shew.

Now then, would we know whether we embrace *all the Fundamentals* of Christianity, and are guilty of no damnable and destructive errors; among the great diversity and contrariety of Opinions that this kingdom abounds with (I think I may say) above all other parts of Christendom; our only way is to examine our selves impartially after this manner.

Am I sincerely willing to obey my Creator and Redeemer in all things commanded by them? Do I entertain and harbour no lust in my breast? Do I heartily endeavour to have a right understanding of the holy Scriptures, and chiefly of the Gospel, and to know what Doctrines are delivered there in order to the bettering of my soul by them, and the direction of my life and actions according to them?

If we can answer these Questions in the affirmative; whatsoever *mistakes* we may labour under, they can be none of them such as will undo our souls; because we shall have cause to conclude from thence, that the *Design of Christianity* is in some good measure effected in us. And whatsoever

soever Tenets may be accompanied and consist with the true Love of God, and a solicitous care to keep a conscience void of offence towards him and men, we may be certain from the past Discourse of the *Design of the Gospel*, that they belong not to the Catalogue of *Fundamental Errors*. This obedient temper is the most infallible mark (of any I know) of an *Orthodox* man ; He that is indued with it, though he may *erre*, cannot be an *Heretick*.

But there will be an occasion of speaking more anon to this purpose.

CH A P. XXII.

The Sixth Inference.

That the Design of Christianity teacheth us what Doctrines and Practices we ought, as Christians, to be most Zealous for or against.

Sixthly, We consequently learn *what Doctrines and Practices we ought, as Christians, to be most Zealous for or against.* Those, surely, that are most available to the begetting and encrease of true holiness, it is our duty to concern our selves
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most for the defence of: And those which have the greatest tendency towards the endangering of it, to set our selves with the greatest industry and vigour against. The reason is plain, because the *former* do most promote the Design of the Gospel, and the *latter* do it most disservice. S. Jude exhorts in the third verse of his Epistle, *to contend earnestly for the Faith which was once delivered to the Saints*; that holy Doctrine which was first delivered by our Saviour, and unanimously by his Apostles after him; which is perfectly contrary to the wicked and abominable Doctrines taught by the profane crew he speaks of in the next verse (and were more than probably the *Gnosticks*) *which were crept in unawares, who were before ordained to this condemnation, (or whose Impostures first, and then the vengeance which should be taken of them, were formerly written of or foretold both by Christ and his Apostles) ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.* And we ought to contend against whatsoever is designed to overthrow and make ineffectual that most blessed Doctrine, more or less, according as it more or less tends so to do. Our
zeal

zeal should be altogether employed for the promoting of *personal* and *real Holiness*, and mostly for the *Essential* parts of it, and the *Necessary* means and helps to it. But doubtless it cannot be worth our while to lay out any considerable matter of our heat, either for or against *Doubtful Opinions, Alterable Modes, Rites and Circumstances of Religion*: They are not things on which much weight may be warrantably laid; for they are too weak to bear it, in regard of their being so little serviceable or disserviceable to the *Design of Christianity*, as 'tis plain they are. I say, eager defending or opposing of such kind of things, is (to use the similitude of an excellent person) like the Apes blowing at a Glow-worm which affords neither light nor warmth. Nay, it is no less *injurious* to the *Design of Christianity*, than unserviceable and useless, as we have been effectually taught by very woful experience. And nothing doth more harden Atheistically-disposed persons, than their observing the contention of Christians about matters of that nature; for thereby do they take a measure of our whole Religion. And besides an eager concernness about them is too ordinarily accompanied with a lukewarm or rather frozen
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indifference concerning the most *important* Points and the *Indispensableness* of Christianity. It is too visibly apparent to be denied, That those which have such a *scalding hot* zeal either for or against things of *no certainty* and *no necessity*, are many of them (as their predecessors the *Pharisees* were) in the very other extreme as to not a few of the *weightiest* matters of Religion.

CHAP. XXIII.

The Seventh Inference.

That the Design of Christianity well considered will give us great light into the just Bounds and Extent of Christian Liberty. Of complying with the Customs of our Country, and the will of our Governours. The great difference between the Mosaical Law and the Gospel as to its Preceptive part.

Seventhly, We may be greatly satisfied by considering the *Design of Christianity* concerning the *Just bounds and extent of our Christian Liberty*. For that being to make men *holy*, it may safely be presumed, that

that such things as have neither directly nor consequentially any tendency to the depraving of our Souls, are left free to us by our Saviour, either to do them or not to do them, as we shall see cause. Whatsoever doth neither promote nor hinder *this Design*, we have reason to believe is neither injoy'n'd upon us Christians, nor forbidden to us.

Whatever things are any way *necessary* to the furtherance of it, must needs be matter of strict duty; and what are so profitable thereunto, that the Omission of them doth make the effecting of this Design more difficult, cannot but be *ordinarily* so also. Whatsoever is *in its own nature*, or by reason of some *Circumstance inseparably adhering to it*, a necessary occasion of gratifying some one or other corrupt affection, and *that*, by the doing of which we shall *certainly defile* our own Souls or the Souls of others, either by drawing them thereby *to*, or hardening and encouraging them *in* any wickedness (which is that our Saviour means by *offending* or *scandalizing little ones*, and is so severely forbidden by him, and also by the Apostle in the Eighth Chapter of the first Epistle to the *Corinthians*) can be no other than absolutely unlawful: And whatsoever is
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foreseen to be a *probable* occasion of any one of these miſchiefs, muſt alſo be carefully avoided by us. But thoſe things which are none of all theſe, cannot be otherwiſe than perfectly *indifferent* under the Goſpel.

And therefore whatſoever of ſuch are commended by the Cuſtom of the places we live in, or Comanded by Superiors, or made by any Circumſtance convenient to be done; our Chriſtian liberty conſiſts in this, that we have leave to do them. And, indeed, it is ſo far from being a ſin to comply with our Country men and Neighbours in their plainly innocent uſages and harmleſs Cuſtoms, or with the will of our Governours when they command us ſuch things; that it would be ſo, to reſuſe ſo to do. For our reſuſing, to comply with either of theſe can hardly proceed from any thing better than a proud affectation of ſingularity, or at beſt from ſuperſtitious ſcrupuloſity; which, in calling it *Superſtitious*, I intimate to be very evil, as much of Conſcience as there may be in it. For *Superſtition* implieth a frightful and over-timorous apprehenſion of the Divine Nature, and conſequently a baſe and undervaluing conception of it, as the *Greek* word that expreſſeth it [*Δεισδαμονία*] ſignifieth.

eth. That which makes men *Superstitious*, is such an opinion of God as represents him a very Angry and Captious Being, but yet such a one too as may be atoned and pacified by a great care and exactness in certain little matters, in performances and abstinences of an insignificant and very trivial nature.

Now the Ancient Author of the Epistle to *Diognetus* therein acquaints him, that the *Primitive Christians* were no such squeamish or conceited Creatures as to live in a different way from the people among whom they inhabited; and saith that they distinguish'd themselves from their Neighbours and other folk, ἕτε φωνῇ, ἕτε ἔθεσι, *neither by civil customs, nor a certain language, (or phrases or tone) proper to themselves, ἕτε βίον παράσημον ἀσχεῖσιν, &c. nor that they affected to make themselves notified by any peculiarities (that is, in harmless matters) as a foolish Sect among our selves, and some other fanciful people, now adays do.*

I design not here so tedious a work as that of examining particulars by the Rule we have given, but only to shew in the general that we may be satisfied concerning the *Extent of our Christian Liberty* by well weighing the *Design of Christianity,*
and

and may understand what kind of things must needs be free to us under the Gospel-dispensation, and what not ; leaving it to the Reader to make application, and consider the nature of particulars by comparing them with this Rule. But I presume I need not mind him, that I suppose all this while that whatsoever is plainly commanded and forbidden in the Gospel, must be done and forborn by him, though he should not be sagacious enough to discern how every thing there commanded is serviceable, or forbidden is injurious, to the Design of Holiness: For surely none can doubt but that they ought to understand me, in what I have asserted, to have this meaning only, *viz.* That, as to those things which the Gospel speaketh nothing in particular and clearly concerning, the best course we can take in order to our knowing to what Heads to refer them (whether to that of things *commanded*, or to that of *forbidden*, or to that of *Indifferent* things) is to examine them by this General Rule, *viz. the Design of Christianity.*

But to conclude this, The great difference between the *Mosaical* Law, and the *Gospel*, as to its preceptive part, is this, That by the *former* a vast multitude
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of perfectly *Indifferent* things were imposed, and many such also prohibited: But by the *latter*, only those things are in-joined that are in their own nature of indispensable necessity, or such as are means and helps towards them: And there is nothing thereby forbidden, but it is so, because it is evil; and is not therefore evil only because forbidden. There is nothing either commanded or forbidden in our Saviour's Religion, but, as it is in order to our good, so is it in order to *such* a good too as consists in the Reformation and Renovation of our lives and natures.

So that, I say, our past Discourse concerning *the Design of Christianity* may give us great light as to the knowledge of what kind of things, we that are under the Gospel-dispensation, *must do*, and are matter of *necessary* duty; *must not do*, and are matter of sin; and *may do* or *leave undone* without sin.

C H A P. XXIV.

The Eighth Inference.

That it is the most unaccountable thing to do that which is Essentially Evil, in defence of the Christian Religion or of any opinions presumed to be Doctrines relating thereunto. The Pope and Church of Rome most prodigiously guilty in this particular. And not a few of those that profess Enmity against Popery too lyable also to the same charge.

Eighthly, It may be plainly inferred from what hath been said of the Design of Christianity, That it is the most strangely unaccountable thing for men in defence or favour of that way of Religion, which they take to be most truly the Christian, or of any opinions that are presumed by them to be Doctrines thereunto belonging, to do that which is essentially and in its own nature evil. For these act quite contrary to the Design of the Christian Religion, and so consequently, do what lyeth in them to spoil it, and render it a vain and insignificant thing by the course they take for

for the advancement of it. The *Pope* and *Church of Rome* are more prodigiously guilty of this madness; they doing the most plainly vicious and immoral actions imaginable to promote the Interest (as they pretend) of that which they call *the Catholick Faith*. For, their imposing of their own sences upon the Word of God, and then Persecuting, Burning and Damning men for not subscribing to *theirs* as to *God's* words, can be no better than an Act of Devilish pride and barbarous cruelty. It is so of the former, in that it is a compelling men to acknowledge their *wisdom* to be such as that it may not be suspected in the least measure, no not in the determination of points that are the most doubtful and disputable: Nay neither in such Opinions and Practices of theirs as most apparently contradict a multitude of Texts of the holy Scriptures.

And moreover in endeavouring to force all men to act and think as they do in matters of Religion, they with *Luciferian* arrogance usurp the Empire of Almighty God, and sway that Scepter over mens consciences which is his peculiarly.

And I need not say that they are therein no whit less *cruel* than they are *proud*.

For what greater cruelty can there be, than to inflict upon people the saddest of calamities and the horridest tortures (whereof the instances are innumerable) for such things as they cannot have the least cause to think they are able to help; and which they have also the greatest reason to conclude they are not at all blame-worthy for? I say what can be greater cruelty than this is? except their designing thereby to terrifie men to the owning of Doctrines and doing actions perfectly against the clearest sense of their minds and expressest dictates of their Consciences; which is an exercise of no less cruelty towards their *Souls*, than the other is towards their *Bodies*.

And what Villanies are there which the Pope and his Profelytes have stuck at committing for the Propagation of their Religion? Such as exciring subjects to take arms against their lawful Sovereigns, to whom they are obliged in the bonds of most Solemn Oaths; Poisoning and Stabbing of Princes, the most barbarous Massacres that any History can give account of. In short, what Frauds and perfidiousness, what Treachery, what Impositions, what Perjuries, what Cruelties and horrid out-rages have they thought

too wicked to be undertaken and persisted in for the sake of HOLY CHURCH?

But I would I could say that of all that are called Christians the *Papists* only are liable to this charge; but, alas, it is too manifest to be denied or yet dissembled, that not a few of those that profess enmity to Popery are sadly guilty, though not *equally* with the *Papists*, in this particular. But there is nothing more certain than that for any of us to be cruel and of a persecuting spirit, to be wrathful and furious, to backbite and slander, to be false and perfidious, to be ungovernable, rebellious, or seditious, to be uncharitable or in any kind whatsoever unjust upon the account of Religion it self, is most unsufferable and inexcusable. For if it be lawful to behave our selves after this manner upon any account whatever, Religion would be the most useless thing in the whole world; and if this were lawful upon the account of Religion only, I will not stick to say that it would not be more useless and unprofitable than mischievous and hurtful. Nor would the *Christian Religion* it self be worthy our profession, if it would give us leave, upon any design, to allow our selves in the foremention-

ed Immoralities or in any one whatsoever.

But there are none, it more absolutely or with greater severity forbiddeth than such as these. *Who is a wise man and instructed with knowledge among you (saith S. James) Let him shew out of a good conversation his works with meekness of wisdom; but if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth, (that is, do not boast of your Christian wisdom, nor play the Hypocrites in pretending to be Spiritual) this wisdom descendeth not from above (is not zeal kindled from heaven) but is earthly, sensual, Devilish: For where envy and strife is, there is confusion and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be entreated, full of mercy and good fruits, without Partiality, and without Hypocrisie: And the fruit of righteousness is sown in peace, of them that make peace, James 3. 13. to the end.*

And S. Paul tells the Galatians, Chap. 4. 22, 23. *That the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. And he reckoneth among the works of the flesh, vers. 19, 20, 21, not only Adultery,*

tery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Heresies, Murthers, Drunkenness, Revelling: but also Hatred, Variance, Emulations, Wrath, Strife, Seditions, Envyings: and saith, that *they which do such things* (such as these as well as the former) *shall not inherit the Kingdom of God.* And adds vers. 24. that *They which are Christ's, have crucified the flesh with the affections and lusts, that is, all such as the foregoing.*

And it appeareth from what hath been discoursed concerning the *Design of Christianity*, that the gratification of any of these affections is so far from becoming lawful or more warrantable by being yielded to for the sake of it, that it is rendred the more wretchedly foolish and unaccountable by this means. For thus to do, is no other than to be *irreligious* to promote *Religion*, to be *Un-Christian* to do service to *Christianity*; and therefore to go the directest way to *destroy it*, by the means we use for its *preservation*: And we do our particular Opinions and Forms of Religion more Mischief in alienating the minds of others from them, than their most Professed Adversaries will be able to do by all their attempts against them, by such wild and wicked expressions of zeal

for them. And lastly, thus to do is to oppose the interest of our *Religion* to that of our *Souls*, and to cast *these* away in the defence of *that*: As appears from our Discourse in the second Section. But what Madness is like to this?

C H A P. XXV.

The Ninth Inference.

That it is a most unwarrantable thing for those that are the Ministers of Christ to prefer any other Design before that of making men really Righteous and Holy. That this ought to be the whole Design of their Preaching. That it is of as great concernment that they promote the same Business by their Conversations, as that they do it by their Doctrine. Infinite Mischiefs occasioned by the loose Lives of Ministers. Several Instances of Practices extremely blame-worthy in Preachers of the Gospel. That they ought to have a regard to the Weaknesses of Persons so far as lawfully they may. That the Promoting of Holiness ought to be the only Design of Ecclesiastical Discipline.

Ninthly,

NIntly, Seeing our Saviour's *grand and only direct Design was to make men really Righteous and Holy, it must needs be a most unwarrantable thing for those that are his Ministers and Representatives to prefer any other before this; for those that are intrusted with the care of souls to concern themselves about any thing so much as this.*

It is plainly their Duty to subordinate every thing they do, by vertue of their Sacred Function, hereunto; and to imitate their Great Master, all they can, in the discharge of it; to promote *Holiness*, as much as lyeth in them, both by their Doctrine and Conversations: with all perspicuity and plainness to instruct their People in all the indisputable Doctrines of Christianity above any other; and to have a special care to shew them the aptness that is in them, to the furtherance of Holiness of Heart and Life: And most to inculcate those upon them which have the greatest and most manifest and immediate tendency thereunto: to inform them of their whole duty relating to God, their Neighbour and themselves impartially; to press them to the performance of them with the greatest affection and fervency; and to back on their Exhortations with
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the most prevalent and inforcing Motives ; the most rational and convincing Arguments ; couragiously, but with a discovery of tenderest compassion to sinners, to reprove all sins without exception ; and faithfully to shew the danger of living in any one whatsoever. And to do thus, not only in *publick*, but, as there is occasion, in *private* also, and readily to embrace all opportunities for that purpose.

Thus (as hath been shewn) did our Blessed Saviour spend his time, and that it is the duty of his Ministers to come as near as they can, in their practice, to him, is out of question : And thus also did his immediate Successors, the Apostles employ themselves ; as might be largely made to appear. They preach'd the Word, were *instant both in season and out of season, they reprov'd, rebuked and exhorted with all long-suffering and Doctrine ;* according as S. Paul charged Timothy to do, in the most solemn and severe manner : even *before God, and the Lord Jesus Christ who shall judge the quick and the dead, at his appearing and his Kingdom.* And that charge by parity of reason must concern the whole Clergy as well as that Bishop.

And

And as Christ and his Apostles taught men by their *Lives*, as well as *Doctrine*, and encouraged them to the performance of whatsoever duties they enjoined them, by their own Example; so it cannot but be of infinite concernment that all that have the conduct of Souls committed to them should do the like. S. Paul exhorted Timothy first to take heed to himself, and then to the *Doctrine*; and the former advice was of no whit less necessity and importance than was the latter. For (as woful experience assureth us) a Minister of a careless and loose life, let his parts and ability in preaching be never so great, nay though he should behave himself never so faithfully in the Pulpit, and be zealous against the very vices he himself is guilty of (which would be very strange if he should) must needs do more *hurt* incomparably, than he can do *good*. And though (as some of them will tell them) it is the Peoples duty to do as they *say*, and not as they *do*; yet is there nothing more impossible than to teach them effectually that Lesson. Mankind (as we had before occasion to shew) is mightily addicted to imitation, and *Examples* (especially those of Governors and Teachers) have a greater force

¹ Tim.
4. 16.

force upon people ordinarily than have *Instructions* ; but chiefly *bad Examples* (in regard of their natural proneness to vice) than *good Instructions*. Had not the Apostles expressed as great a care of what they *did*, as of what they *said*, how they *lived* as how they *preached*, Christianity would (without doubt) have been so far from prevailing and getting ground as it hath done ; that it could not have long survived its Blessed Author, if it had not bid *adieu* to the world with him. Most men, do what we can, will judge of our Sermons by our Conversations, and if they see *these* bad, they will not think *those* good ; nor the Doctrines contained in them practicable, seeing they have no better effect upon those that preach them. And besides no man will be thought to be serious and in good earnest in pressing those duties upon others, which he makes no conscience of performing himself.

Nay every man's judgment in Divine things may warrantably be suspected, that is of a wicked and vicious Life. And those that are conscious to themselves that they are not able to pass a judgment upon Doctrines, may not be blamed if they question their Minister's
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Orthodoxy, while they observe in him any kind of Immorality, and see that he lives to the satisfaction of any one Lust. For, the promise of *knowing the Truth* is made only to such as *continue in Christ's words*, that is, that are obedient to his Precepts.

And I add, that such a one's talk of Heaven and Hell are like to prevail very little upon his Auditors, or to be at all heeded by the greatest part of them, while they consider that the Preacher hath a soul to save as well as they. And therefore the love that they bear to their lusts, with the Devil's help, will easily persuade them, that either these things are but mere fictions, or else that the one may be obtained, and the other escaped, upon far easier terms than he talks of. But as for those few in whom the sense of true Vertue and Piety have made so deep an impression, as that they have never the slightest opinion of the necessity thereof, in regard of their Minister's wicked Example; the prejudice that they cannot but conceive against him renders his discourses insipid and unaffecting to them, and so they ordinarily take all opportunities to turn their backs upon him, and at length quite forsake him. And then, if
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they are not as *understanding* as well *meaning* people, are too easily drawn away from all other Churches, when they have left their own, and become a prey to some demure and fairly pretending Sectary. And I am very certain from my own observation, that no one thing hath so conduced to the prejudice of our Church of *England*, and done the separating parties so much service as the scandalous lives of some that exercise the Ministerial Function in her. The late Excellent Bishop of *Down* and *Conner* hath this memorable passage in a Sermon he preached to the University at *Dublin*: *If ye become burning & shining Lights, if ye do not detain the Truth in unrighteousness, if ye walk in light and live in the Spirit, your Doctrine will be true, and that truth will prevail: But if you live wickedly & scandalously, every little Schismatick will put you to shame, & draw disciples after him, and abuse your flocks, and feed them with Colocyths and Hemlock, and place Heresie in the chair appointed for your Religion.* But to hasten to the dispatch of this unpleasant Topick: wicked ministers are of all other ill-livers the most scandalous, for they lay the greatest stumbling block, of any whatsoever, before mens souls; and what our Saviour said of the Scribes and Pharisees, may

may in an especial manner be applyed to them, *viz.* that they will neither enter into heaven themselves, nor yet suffer them that are entring to go in : so far are they from saving themselves and those that hear them. But I would to God, such would well lay to heart those sad words of our Saviour, *Luke 17. 1, 2. It is impossible but that offences will come; but woe unto him through whom they come: it were better for him that a Milstone were hanged about his neck, and he cast into the Sea, &c.* And those words are not more effectual to scare them, than are these following of a Heathen, *viz.* Tully, concerning vicious Philosophers to shame them into a better life: saith he in his *Tusculan Questions*, the second book, *Quotusquisque Philosophorum invenitur, qui sit ita moratus, &c.* What one of many Philosophers is there who so behaves himself, and is of such a mind and life, as Reason requireth; which accounteth his Doctrine not a boast of Science but a law of life; which obeyeth himself, and is governed by his own precepts? We may see some so light and vain, that it would have been better for them to be wholly ignorant, and never to have learned any thing: others so covetous of money, thirsty of praise, and honour, and many such slaves to their lusts,

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ut cum eorum vitâ mirabiliter pugnet oratio, *That their lives do marvellously contradict their Doctrine.* Quod quidem mihi videtur esse turpissimum, &c. *Which to me seems the most filthy and abominable of all things. For as he which professing himself a Grammarian speaks barbarously, and who being desirous to be accounted a Musician sings scurvily, is so much the more shame-worthy for his being defective in that the knowledge and skill of which he arrogates to himself; so a Philosopher in ratione vitæ peccans, miscarrying in his manners, is in this respect the baser and more wretched Creature, that in the office of which he will needs be a Master, he doth amiss; artemq; vitæ professus delinquit in vitâ, and professing the art of well-living, or of teaching others to live well, is faulty and miscarryeth in his own life. Could this excellent Heathen thus inveigh against wicked Philosophers, what Satyr can be tart and severe enough for ungodly Ministers of the Glorious and most holy Gospel of the Blessed Jesus? I will add one more saying of our Saviour's, which he spake to his Disciples, whom he was training up for the Ministry, Matt. 5. 13. *Ye are the Salt of the earth; but if the Salt hath lost its savour, wherewith shall it be salted? It*
is*

is thence-forth good for nothing, but to be cast out, and to be trodden under foot of men.

Well, I say that the Design of our Saviour and his Gospel being to make men holy, those behave themselves infinitely disbecoming his Ministers and the Preachers of the Gospel, that live unholily; and so do all such also (as was at first intimated) as do not above all things endeavour the promoting and furtherance of that Design. And of that number are those that are ever affecting to make people stare at their high-flown and Bum-baste Language, or to please their Phancies with foolish jingles and Pedantick and Boyish wit, or to be admired for their ability in dividing a hair, their *Metaphysical* acuteness and Scholastick subtilty; or for their doughty dexterity in controversial squabble. And among such may those also, and those *chiefly*, be reckoned, that seek to approve themselves to their Auditors to be men of Mysteries, and endeavour to make the plain and easie Doctrines of the Gospel as intricate and obscure as ever they are able: These are so far from endeavouring above all things to advance the *Design of the Gospel*, that it hath not any greater enemies in the whole world

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than they are. And to them I may add such as preach up Free-grace and Christian Privileges otherwise than as Motives to excite to Obedience, and never scarcely insist upon any *Duties* except those of believing, laying hold on Christ's Righteousness, applying the promises (which are all really the same with them) and renouncing our own Righteousness, which those that have none at all to renounce have a mighty kindness for. All which rightly understood, may, I grant, and ought to be preached; but to make the Christians duty to consist either wholly or mostly in those particulars, and especially as they are explained by not a few, is the way, effectually to harden Hypocrites, and increase their number, but to make no sincere converts.

Those again do nothing less than chiefly promote *the business of Holiness*, that are never in their Element, but when they are talking of the Irrespectiveity of God's Decrees, the Absoluteness of his Promises, the utter disability and perfect impotence of Natural men to do anything towards their own conversion, &c. and insist with greatest Emphasis and Vehemence upon such like false and dangerous opinions. And those may well accompany and

and be joyned with the foregoing, that are of such *narrow*, and therefore *Un-christian* Spirits as to make it their Great business to advance the petty interest of any party whatsoever, and concern themselves more about doing this, than about promoting and carrying on that wherein consists the chief good of all Mankind: and are more zealous to make Profelytes to their Particular Sects than Converts to a Holy Life; and press more exact and rigid Conformity to their Modes and Forms than to the Laws of God and the Essential Duties of the Christian Religion.

Such as all the forementioned have doubtless little cause to expect a [*well done good and faithful servant*] from the mouth of their Saviour at the last day; their practice being so very contrary to that of his (whose Ministers they profess themselves to be) when he was in the world; and they making Christianity so infinitely different a thing from what he made it.

And furthermore, it is unquestionably the Duty of all the Stewards of the Mysteries of God to take special heed that they do not by over-severe insisting on any little matters and unnecessary things, give their people a temptation to conclude

that they lay the greatest weight upon them; but so to behave themselves towards them, as to give them assurance that there is no interest so dear to them as is that of the Salvation of their Souls. And lastly, to be so self-denying as to have a regard to the weaknesses of persons, so far as lawfully, and without disobeying Authority they may, to prevent their departure from Communion with the Church they belong to; and to use all fair and prudent ways to perswade those back again thereunto, which there is any the least reason to hope are not irrecoverably gone away. It being very much the interest of their souls not to continue in separation: and not of *theirs* only but of *others* too, in that strifes and contentions, envyings and animosities are like to be kept alive, and greatly to encrease, while men keep at a distance from one another; and where these are (as it was said S. James hath told us) there must needs be *confusion and every evil work*.

And this is no other than what the great S. Paul thought it no disparagement to him to be exemplary to us in. For, saith he, 1 Cor. 9. 19, &c. *Though I be free from all men, yet have I made my self a servant to all, that I might gain the more: And unto the Jews I became as a Jew, that I might gain*

gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without law (or observe not the law of Moses) as without law, that I might gain them that are without law: To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. The sum of which words amount to this, That he denyed himself in the use of his liberty to gain those who were not acquainted with the extent of it, and dealt with all sorts of men in that way which he thought most probable to convert them to Christianity, and keep them in the profession of it. Not that he sneaked and dissembled, and made weak people think that he was of their mind, and so confirmed them in their mistakes and follies; or had any regard to the humors of unreasonable and merely captious people that will be finding faults upon no ground at all: this must needs be unworthy of an Apostle; for it is so of all Inferior Ministers and likewise of every private Christian.

And our past discourse assures us also that the promoting of Holiness in mens hearts and lives ought to be the only design of Ecclesiastical Discipline and Church

Censures: And 'tis easie to shew, that if the Laws of all Christian Churches were framed, and the execution of them directed *only*, or *above any other*, to the service of this Design; or that no interest did sway so much with their Chief Governours, as that which was (and still is) most dear to the Great Founder and King of the Church whom they represent; and if they were willing to lose in their little and petty concerns, that they might gain in this Grand one, we should quickly see Christendom in most lovely and blessed Circumstances. All people that have any thing of sincerity, would quickly unite and agree together, and as for factious Hypocrites they would be with ease suppress'd, and put out of all capacity of doing mischief. This, I say, might be easily shewn, and plainly demonstrated; but it needs not, there being nothing in the world more undeniably evident.

CHAP. XXVI.

The Tenth Inference.

That an Obedient Temper of Mind is an excellent and necessary Qualification to prepare men for a firm Belief and right understanding of the Gospel of Christ. That it is so by vertue of Christ's promise. That it is so in its own Nature. This shewed in three Particulars, viz. in that,

- 1. It will help us to judge without prejudice concerning the Doctrines contained in the Gospel.*
- 2. It will give satisfaction concerning the main Doctrines of Christianity far excelling any that can arise from mere speculation.*
- 3. It will secure from the Causes of Error in those Points that are of weightiest importance. Six Causes of such Errors laid down; and an Obedient Disposition of mind shewed to secure from each of them.*

TENTHly, We learn what is the best Temper and Disposition of mind to bring to the Study of Christ's Gospel, in order to our firm belief and right understanding of it. Seeing its Design is to make men

entirely obedient, and truly holy, it is evident that a desire so to be is the most excellent and necessary qualification for that purpose. Our Saviour saith, *John 7. 17. If any man will do his will (or is willing to do it) he shall know of the Doctrine whether it be of God, or whether I speak of my self*; That is, in the first place, he shall be thoroughly satisfied concerning the truth of the Gospel, shall be abundantly convinced that the Christian Religion is no Imposture, that the Author of it came from Heaven, as he declared he did, and was sent by God to reveal his Will. Such a one, when it comes to be sufficiently proposed to him, shall heartily embrace the Gospel as containing the true, the *only* true Religion. And therefore observe what he saith, *John 8. 47. He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God*: That is, as if he should say, He that is of an obedient Temper, and ambitious of doing the will of God, shall receive the Doctrine which in his name I preach to him; and the reason why you *Jews*, for your parts refuse so to do, is because you are insincere and hypocritical.

It is said, *Acts 13. 48. That as many of the Gentiles as were τεταρῃσιν, (which is doubt-*

doubtless in this place to be rendred) *disposed*, or in a ready preparedness, for *Eternal Life* ; *believed* ; That is, Those which were *Profelytes of the Gate*, who were admitted by the *Jews* to the Hope of Eternal Life, and to have their portion in the Age to come, without submitting to their whole law, or any more than owning the God of Israel, and observing the *seven precepts of Noah* (as Master *Mede* hath learnedly and with great conviction shewn ;) These being desirous to live Godlily, and not prejudiced against the Christian Religion as the *Jews* generally were, did then at *Antioch* receive the Gospel upon its first being made known to them : And of this sort was *Cornelius*, whose conversion to Christianity we read of before in the tenth Chapter.

Secondly, and consequently, this sence is also implied in the first cited words of our Saviour, *viz.* That, as he which is willing to do God's will, shall know that Christ's Doctrine came from him, so he shall rightly understand that Doctrine too. For it would be to no purpose for him to believe the Gospel to be true, if his Faith be not accompanied with an ability to pass a right judgment on the sence of it. And therefore he must needs be able to distinguish

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guish between the Doctrine of Christ and that which is falsely imposed at any time upon the world as his; and fathered upon him by ungodly Hereticks; as well as satisfied that what he delivered in the general is the Will of God. *S. John* to this same purpose expresseth himself, *1 Epistle 4. 6. He that knoweth God (that is, practically, or is Obedient) heareth us; he that is not of God (or is not willing to obey him) heareth not us; hereby know we the Spirit of Truth and the spirit of error:* That is, by this obedient temper we are capable of distinguishing betwixt these two Spirits. And, I say, from the *Design of the Gospel*, that being to make men *Holy*, it may be presumed, that whosoever considereth it with a desire of being so, must needs both believe it to have come from God, and also be enlightened in the true knowledge of, at least, all the necessary Points of it; and be enabled to give a particular, explicate and understanding assent to them: So that it shall not lie in the power of any subtle seducer to rob him of his Faith, or to infect him with any Principles that are directly destructive to it, or are so plainly in their consequences so, as that he shall see it, and make that ill use of them as to be persuaded

swaded by them to let go his hold of any Fundamental Article of the Christian Religion.

For our Saviour having so infinitely concerned himself for the destroying of sin in us, and to make us partakers of his holiness; as to aim at this above all things, in all he did and suffered in the world, and to make it the whole business of his Gospel; we may be certain that those *Honest* Souls that come to the study of it, with a desire of reaping *this* advantage by it, cannot be left destitute of Christ's grace and blessing to make it successful to them for that purpose; which it is impossible it should be without a thorow-belief of it, and a right understanding of, at least, all its absolutely necessary and Essential parts. This we might be assured of from that consideration, though there were no Promise extant of that his grace to such well disposed people, as there are diverse others besides that which we have produced.

But besides this, a sincere desire of being obedient and holy must needs *of it self* very greatly dispose us for the belief and sufficient understanding of the Gospel, and be very necessary in order thereunto also. For

First,

First, It will help us to judge without prejudice and partiality concerning it and the particular Doctrines therein contained. He whose hearty desire it is to please God in doing his Will, will be unbyassed in his judgment in enquiries after it. He knows that he cannot make that to be Truth by thinking one way or other, which was not *before* so; and that truth will be truth whatsoever he thinks on it: And therefore doth not wish that this or that may be so, and then endeavour to perswade himself that it is so; but will only examine what is so, that he may not entertain an erroneous perswasion. He will bring his mind to the Gospel, and not wrest the Gospel to his mind. But vice and sin, being allowed and predominant in the soul, must needs warp the judgment and clap a heavy byass on it, that will draw it to favour, as much as may be, their interest in all matters it is concerned in. And therefore a man of wicked and depraved Affections cannot but be exceeding unapt to study a Book whose Design is such as the Gospel's is. But the obediently-disposed will bring free ingenuous and candid spirits to this work, and therefore are very fitly prepared to do it with good success.

Secondly, This honest and sincere temper

per of mind will help a man to evidence for his satisfaction concerning the main Doctrines of the Gospel, far excelling any that can arise from mere speculation; namely, that of *sense* and *experience*. The man that is indued with it, shall *know of the Doctrine, that it is of God*, he shall not only *believe* it according to the strict notion of that Phrase. There is an inward sweetness in Holy Truths that a Good soul will relish, and savour, but the vitiated palats of those that are in love with any lust cannot taste it. *How sweet* (said David) *are thy words unto my taste, yea, sweeter than Honey unto my mouth.* Now *naked demonstrations* give but very poor and slight satisfaction in comparison of that knowledge that ariseth from *sense* and *Experience*; and this latter alone will remove from us all doubt and uncertainty. Therefore that was so far from being a *weak* and *foolish*, that it was a most *worthy* and *laudable* speech of the honest Martyr: *Though I cannot dispute, I can die for Christ.* No one that hath tasted honey, can at all doubt of its sweetness, though he may want cunning enough to answer the Arguments whereby a Sophister may attempt to prove it bitter. We say, *seeing is believing*. And the great evidence that our Saviour proved

ved himself to be the *Messias* by, was that of *sense*. By this was *Thomas* his incredulity, as very strong as it was, immediately overcome. And the *Bodily* senses are not more infallible than is the *purified* sense of the *Soul*.

Thirdly, The aforesaid temper of mind will secure those in whom it is, from the causes of error in those Points of the Gospel that are of weightiest importance. It is undoubtedly certain that mistakes about these cannot possibly arise from the obscurity of that Book, it being as plain as heart can wish in all matters of absolute necessity; as hath been shewn in *the Free Discourse*. Therefore errors that are of a damnable nature must necessarily proceed from *vicious* causes, such as,

1. Gross Ignorance: But 'tis not possible to find this in any soul that is sincerely desirous to obey God.

2. A too high opinion of our parts and Reason: By which is often occasioned a rejection of whatsoever they are not able to comprehend. But the honest soul can have no such conceits of *his* Reason; he knows nothing more undoubtedly than that he is a weak and most shallow Creature. He knows that the most contemptible Insect and common Weed are able to pose and

and put him to a *non-plus*, and that it would therefore be the highest of Arrogances in him to believe nothing revealed to him, but what is an adequate object of his understanding. This man will submit his Reason to Divine Revelation, and not Divine Revelation to his Reason. 'Tis true he cannot, though he would never so fain, believe that which doth manifestly *contradict* the Reason of his mind, and the Innate sense of his soul; but therefore it is certain that no such things are to be found in the Gospel, nor can be a matter of Divine Revelation.

3. Proud Affectation of being thought wiser than other folk. This was a great thing which made the first Hereticks that the Church of Christ ever knew, as appeareth by the Arrogant Title they assumed to themselves, and distinguished their Sect by, *viz. Gnosticks*. But that temper of mind that makes men unfeignedly desirous of Piety and true Vertue is inconsistent with all such ambitious and aspiring thoughts.

4. Liqueurish curiosity and wantonness of spirit. When people are glutted with those wholsom truths which they have for many years been entertained with, and will be hunting after Novelties; when they

they grow weary of their honest Teachers, and will be following every Upstart that sets himself in opposition to them ; it can hardly otherwise be but that they must fall into dangerous errors. The Apostle saith, *2 Tim. 4. 3. that, The time will come when they will not endure sound Doctrine, but after their own lusts will they heape to themselves Teachers:* (But how comes it to pass that they will do thus ? it followeth) *having itching Ears.* But the obediently-inclined soul will be careful to keep in that good way, which by experience he hath found to be so, and to avoid all by-paths. Nor will he be running after Seducers, but shun them all he can, as being conscious of his own weakness and his aptness without the Grace of God to be misled.

5. The love of, and being wedded to any one lust whatsoever will certainly endanger mens falling into the worst of Heresies. When men have some beloved sins or sin, which they are resolved they will not part with, and are as a *Right Eye* or *Right Hand* to them, they are easily persuaded to entertain such Principles as will allow them to live in them, and to abandon those that will not ; and therefore to *wrest the Scriptures* (as those the Apostle speaks

Matth. 5.
29, 30.

speaks of, 2 Pet. 3. 16.) to their own destruction, and put them upon the rack to make them speak such things as may consist with the interest of their corrupt affections. *Quod volumus, facile credimus,* that which we would have to be true, we easily believe is so; and what we desire should be false, we are with little difficulty perswaded to disbelieve. This, therefore, hath had such a very fearful influence on not a few, as to cause them at length to throw away their BIBLES, to deny the Immortality of their Souls, and disbelieve as much as they can even the Being of a Deity, because they are sensible that while they continue in their sins, it is infinitely their Interest that the holy Scriptures should be false, that there should be no other life, and no God. But I need not say, that the Honest, Obedient Person is one that is not devoted to any Lust.

6. The just judgment of God upon these and the like accounts, is the last cause I shall mention of mens disbelieving the Gospel, and renouncing any of the Essentials of Christianity. *Even as they did not like to retain God in their knowledge,* (that is, to acknowledge him in their practice) *God gave them up to a Re-*

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probate (or an adulterate, corrupted) mind, Rom. 1. 28. *Because they received not the love of the Truth, that they might be saved; God shall send them ἐνέπγειαν πλάνης, strength of delusion, that they should believe a lie; that they all might be damned who believed not the Truth, but had pleasure in unrighteousness, 2 Thess. 2. 10.* The fore-mentioned particulars do of themselves lead to the most dangerous errors, how much more then must they needs so do, when they are backed on with the Divine Vengeance? But if *honesty* and an *Obedient* temper of Soul will secure from the *other* causes of error and seduction, it will, in so doing, secure from *this last*.

So that it is manifest that a sincere desire of Righteousness and true Holiness will not fail to help men to a thorow-belief and sufficient understanding of that Book which is only designed to indue them with it: And that nothing can occasion the contrary but a wilful adhering to some one or other immorality; and that this hath a very great aptness so to do. So that it is not the least matter of wonder, to see men of excellent wits and brave accomplishments, either fall into gross errors or even into a flat disbelief of the Christian Religion. As strange as this may
seem

seem to some, it appears from our past Discourse, that there is not any real cause of admiration in it. For other endowments, of as excellent use as they may be when accompanied with that of an obedient temper, must needs do more hurt than good to the Souls that are adorned and graced with them, when separated from it, and occasion those vices that may well make way for Heresies. And it is certain that an acute wit when it hath not a purified sense going along with it, is so far from being a sufficient prerequisite to the right understanding of Evangelical truths, that it is as notable an Engine as the Grand Deceiver can desire to make use of, in order to the bringing about his mischievous designs upon the person that is Master of it. So that indeed, it is on the contrary rather matter of wonder, that any man that hath a naughty *Will*, should have a good *Judgment* in Gospel-truths, though both his natural and acquired parts should be ne'r so great. And again we may without the least breach of Charity presume, that whosoever, to whom Christianity is sufficiently made known, doth either disbelieve it or any of the Fundamentals of it, his *Heart* is much more in fault than is his *Head*, and that he hath darken-

ed his Discerning faculty and greatly dimmed the Eye of his Soul, by entertaining some filthy lust that sends up a thick fog and mist of vapours to it. *If any man teach otherwise (saith S. Paul, 1 Tim. 6. 3.) and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine that is according to Godliness; he is proud, &c. nor he is weak and cannot, but he is wicked and will not understand the Truth.* And, by the way, this Discourse may conduce to the no small encouragement of the weaker sort: Let such be but heartily solicitous about doing God's Will, and having the Design of the Gospel effected in them, and they need not fear that their weakness will betray them into the wrong way to Blessedness.

C H A P. XXVII.

The Last Inference.

That we are taught by the Design of Christianity, wherein the Essence, Power and Life of it consisteth. Instances of what kind of things it doth not consist in. For what Ends the several Exercises of Piety and Devotion are enjoined. How God is Glorified by men, and by what means. Whom it is our duty to esteem and carry our selves towards as true Christians. That by following the Example of Christ, and making his Life our Pattern, we shall assure our selves that the Design of Christianity is effected in us, and that we are indued with the Power of it.

L Astly, We learn from the Doctrine of the Design of Christianity, wherein the Essence, Power and Life of it consisteth, viz.

In a good state and habit of mind, in a holy frame and temper of Soul; whereby it esteemeth God as the Chiefest good, preferreth him and his Son *Jesus* before all the world, and prizeth above all things an interest in the Divine Perfections; such as *Justice* and *Righteousness*, *universal Charity*, *Goodness*, *Mercy* and *Patience*, and all kinds of *Purity*. From whence doth naturally proceed a hearty compliance with all the Holy Precepts of the Gospel; and sincere endeavours to perform all those actions which are agreeable to them, are necessary expressions of those and the like vertues, and means for the obtaining and encrease of them; and to avoid the Contrary.

The Kingdom of God (or Christianity) is not meat and drink, but righteousness, peace, and joy in the Holy Ghost; as Saint Paul tells us, Rom. 14. 17. That is, it doth not consist in any merely external matters, or bodily exercises, which (else-
1 Tim. 4. 8 *where he saith) do profit but little. And as not in such as he there meaneth, viz. things of a perfectly indifferent nature, and neither good nor evil; so neither in such as are very good and laudable for the*

the matter of them. It is only their flowing from an inward Principle of Holiness, that denominateth any whatsoever Christian actions. But such as are only occasioned by certain external inducements and motives, and proceed not from any good temper and disposition of Soul, be they never so commendable in themselves, bespeak not him that performeth them to be a true and sincere Christian. *He is not a Jew, saith the same Apostle, that is one outwardly, neither is that Circumcision that is outward in the flesh : But he is a Jew, that is one inwardly ; and Circumcision is that of the heart, in the Spirit, and not in the Letter, whose praise is not of men but of God, Rom. 2. 28, 29.* That is, he only is a true child of *Abraham*, who in the purity of the heart obeyeth those substantial Laws that are imposed by God upon him. And if no one that doth not thus, might properly be called a *Jew* or child of *Abraham*, much less can the name of a *Christian* and a *Disciple of the Holy Jesus* be due to him. He (it is evident) is only so, in whom the *Design of Christianity* is in some measure accomplish'd. And it appears from what hath been said that its Design is primarily

Matth. 7.

and immediately upon the *Nature*; which, being rectified and renewed, will certainly discover it self so to be throughout the *whole life*. For a *good tree will not bring forth corrupt fruit, nor a corrupt tree good fruit*, as our Saviour hath said. Were it possible (as it is not) that we should forbear all outward acts of sin, and yet our *Souls* cleave to it, we could not but be destitute of the *Life and Power of Christianity*. And should we abound never so much in the exercise of good duties, if our design in so doing be to gratifie any lust, and serve some carnal interest, they will be so far from *Christian* actions, that they may be most truly and properly called *sins*. There is no one duty more affectionately recommended in the Gospel to us than is *Almsgiving*; but to give Alms to be seen and praised by men, is no better than base Hypocrisie (as Christ hath told us) so far is it from an expression of *Christian* Charity. And whatsoever *materially* virtuous actions proceed not from the principle of love to vertue, though I cannot say that all such are hateful to God, yet they want that degree of perfection that is requisite to make them *truly Christian*.
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And it is a plain case that he is not the Christian, that is much employed in the Duties of Prayer, Hearing God's Word, Reading the Bible and other good Books, &c. but he that discovereth a good mind in them, in whom the end of them is effected, and who is the better for them. This is the business for the sake of which *Prayer* is enjoined. We are therein to acknowledge God's Infinite Perfections, and our obligations to him, that we may express our hearty sense of them, and in order to our being the more affected with *those*, and our having the more grateful resentments of *these*. We are in that duty to address our selves to the Divine Majesty, in the name of Christ, for what we want; that we may by this means both express and encrease our dependence on him, and trust in him for the obtaining thereof. And to confess and bewail our sins, to exercise Godly sorrow and contrition of Soul; and that by so doing we may be so much the more deeply humbled for them, and have the greater averfeness in our wills against them. The communion which we are to enjoy with God in Prayer is such as consisteth in being enamoured with the Ex-
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cellencies that are in him, and in receiving communications of his Nature and Spirit from him.

Therefore also are we commanded to Hear and Read God's Word, that we may come thereby to understand, and be put in mind of the several Duties he requires of us, and be powerfully moved to the doing of them.

And the like may be said concerning all the other Exercises of Piety and Devotion, the end of them is more and more to dispose our Hearts to the Love, and our wills to the obedience of our Blessed Creator and Redeemer. And busying our selves in any of them without this Design may well be counted in the number of the fruitless and unaccountable actions of our lives. Thus to do is prodigally to waste and mispend our time : as the Jews were upbraided by one of their adversaries, with doing, upon the account of their *Sabbath*, saying, *That they lost one day in seven.* And those that are most constant in their Addresses to the Majesty of Heaven, both in the Publick and Private worship of him, if they go into his
pre-

presence with the entertainment and allowance of any sinful Affection, they have never the more of the Divine Approbation upon that account. *If I regard, saith David, iniquity in my heart, the Lord will not hear me.* God esteemeth no better of such as do so, than as Hypocritical Fawners upon him, and false-hearted Complementers of him; and hath declared that their Sacrifices are an *Abomination* to him. The Generality of the Jews were such a people: God by his Prophet *Isaiah* speaks thus concerning them. *They seek me daily and delight to know my ways, as a Nation that did Righteousness, and forsook not the Ordinance of their God. They ask of me the Ordinances of Justice, they take delight in approaching to God.* They were a people that loved to fast and pray, and afflict their Souls, and to make their voice to be heard on high: But giving liberty to themselves in plain immoralities, God declared that all this was even hateful to him: As may be seen in the Fifty eighth of *Isaiah*. And he there likewise telleth them, that the *Fast which he took pleasure in, consisteth in loosing the bands of wickedness, in undoing the heavy burthens; and letting the oppressed go free; in break-*
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ing every yoke ; in dealing their bread to the Hungry ; and bringing the poor that are cast out, to their houses ; in covering the Naked ; and the exercise of strict justice, mercy and kindness. And in the first Chapter, he asks them, To what purpose the multitude of their Sacrifices were (though they were no other than he himself by the Law of Moses required) and charged them to bring no more vain oblations to him ; told them that their Incense was an Abomination to him, their New-moons and Sabbaths and calling of Assemblies he could not away with, that their Solemn Assembly was iniquity, that their New-Moons and appointed Feasts his Soul hated, and that he was weary to bear them. And all this because these were the only or main things they recommended themselves to him by ; their Religion chiefly consisted in them ; and they gave themselves leave to be unrighteous, cruel and unmerciful, as may there be seen.

God abhors to see men come cringing and crouching before him, bestowing a great heap of the best words upon him, and the worst upon themselves, and with dejected countenances bemoaning themselves

selves and making lamentable complaints of their wickedness to him, imploring mercy and favour from him, &c. when they resolutely persist in disobedience. So far are such things as these from being able to make amends for any of their sins, that God accounts them no better than Additions to their most heinous impieties; as by the Sixty sixth of *Isaiah*, it further appeareth: It is said there, *He that killeth an Ox, is as if he slew a man; he that sacrificeth a Lamb, as if he cut off a Dogs neck; he that offereth an oblation, as if he offered Swines blood; he that burneth Incense, as if he blessed an Idol.* And how came this to pass? it follows: *They have chosen their own ways, and their Soul delighteth in their Abominations.* So that if he had such an opinion of the goodliest and most acceptable Sacrifices when offered by Disobedient and Immoral Persons, under the *Law*; it is impossible that he should have one jot a better of the most affectionate Devotions of those that take no care to be really and inwardly righteous and holy under the *Gospel*. And in being so, consists (as was said) the Soul and Life of Christianity.

Not

Not that a *true Christian* can have undervaluing and slight thoughts of the External worship and service of God; nor that he can contemn or neglect praying to him, singing his Praises, Hearing or Reading his Word, &c. Nothing less: For by the serious and diligent performance of these and the like Duties he comes to acquire and encrease that good temper of Soul that gives him the denomination of such a one, through the assistance of the Divine Grace. He is one, to speak in the words of *Hierocles*, as σπουδάζει ἃ βούχεται, καὶ βούχεται ἃ σπουδάζει, joins Endeavours to Prayers, and Prayers also (with the other parts of Divine Worship) to his other Endeavours.

And besides, the solemn acknowledgments of God, both in publick and private, are expressions of Natural Justice. *Quid aliud est pietas* (saith Tully) *quàm Justitia adversus Deos?* What is Piety or Devotion but Justice towards God? And each of the significations of it, whether Natural or Positive, they are Payments of a due to him; so that men cannot be so much as *honest*, and omit the honouring
of

of the Divine Majesty by them. But it is certain that these Performances do him no honour at all, any otherwise than as they proceed from a good and sincere Soul. And to this purpose our often cited Philosopher hath this other excellent saying, *viz.* *The great-*

est abundance and profusest cost-
lineß of Oblations bring no Ho-
nour to God, except they are of-
fered with a Divine mind: For
the Gifts and Sacrifices of fools
are but food for the fire. Sacri-
fices in Ancient times were cal-
led the Food of Almighty God,

as being provision made for his house; but (saith this Philosopher) when they proceed from fools (or wicked men) they are at best but the *Fire's meat*, They signifie nothing to God, and are merely thrown away.

And indeed the best intelligible and most significant honour that our devoutest services bring to God, is by their being a means of making us more like to him. And as I shewed, out of the Learned Master *Smith's* Treatise, *how God most glorifieth himself*, so I think it
not

Ἡ τῶν περισσευ-
μῶν πολυτέλεια
τιμὴ εἰς Θεὸν ἔ-
νεται, ἡ μὲν οὖν
ἐν δὲ φρονήματι
προσάγεται. Δῶκε
ἡ δὲ θυπολὶα ἀ-
φρονῶν πυρὸς τροφή.
Pag. 25.

not amiss to transcribe more lines of that worthy person, wherein he excellently sheweth how we most glorifie God; and they immediately follow the former. Saith he, pag. 409. *As God's seeking his own glory in respect of us is most properly the flowing forth of his Goodness upon us; so our seeking the glory of God is most properly our endeavouring a participation of his goodness, and an earnest uncessant pursuing after Divine perfection. When God becomes so Great in our eyes, and all created things so little, that we reckon upon nothing as worthy of our aims or ambitions but a serious participation of the Divine Nature, and the exercise of Divine Vertues, Love, Joy, Peace, Long-suffering, Kindness, Goodness and the like: When the Soul beholding the Infinite Beauty and Loveliness of the Divinity, and then looking down and beholding all created perfection mantled over with darkness, is ravished into love and admiration of that never-setting Brightness, and endeavours after the greatest resemblance of God in Justice, Love and Goodness: when conversing with him ἐν ἡσυχίᾳ ἐπαφῇ, by a secret feeling of the vertue, sweetness and power of his Goodness,*

ness, we endeavour to assimilate our selves to him : Then we may be said to Glorifie him indeed. God seeks no glory but his own, and we have none of our own to give him. God in all things seeks himself and his own Glory, as finding nothing Better than himself; and when we love him above all things, and endeavour to be most like him, we declare plainly that we count nothing Better than he is.

See more to the same purpose, pag. 141, 142, 143. And this same Excellent Notion the *Pythagoræans* (however they came by it) did also teach. It was one of their sayings, *Thou wilt best glorifie God, by assimilating and making thy mind like to God.*

τιμήσεις τὸν Θεὸν ἄ-
ριστα, ἐὰν τῷ Θεῷ
τὴν διάνοιαν ὁμοιω-
σῶς.

And I will trouble the Reader with one more of our Philosopher's sayings which is no less worthy of his observation than any of he past recited ones, viz. *Thou canst not honour God in giving ought to him, but by becoming a meet and worthy Person to receive from him.*

ὃ καὶ τιμήσεις τὸν
Θεὸν διδόναι τι αὐτῷ,
ἀλλ' ἀξιῶν τὸ λα-
βεῖν τὰ παρ' ἐκείνου
κατάμετρον. Com-
ment. in Aur. Carin;
Pag. 22.

Y

And

Joh. 5. 18. And the great and Infallible Oracle of Truth, our Blessed Saviour, hath assured us, that, *Herein is his Father Glorified, that we bear much Fruit*; that we are fruitful in all Holiness. And we learn from S. Paul, Phil. 1. 11. That they are the *Fruits of Righteousness, which are by Jesus Christ* (or the effects of his Grace and Holy Spirit) which redound to the *Praise and glory of God*. And then do we praise him most significantly and effectually, when we are filled (as there he prays that the *Philippians* may be) with these *Fruits*: when Righteousness takes possession of our Souls, grows and encreases in them, and exerts it self in our Lives (as it must needs do wheresoever it is) and our whole conversation shine with it.

In short; *Circumcision is nothing, and Uncircumcision is nothing*, (neither any Opinions, nor Performances, nor Forbearances, that have no influence upon the Soul and Spirit, are any thing;) but the keeping the *Commandments of God*: This is all in all. In Christ Jesus nothing at all availeth but such a Faith

Faith as works by love (δι' ἀγάπης ἐνεργουμένη or *is perfected by Charity*) and a *New creature*. And if any man be in Christ, he is a *New creature*; and whosoever is a *New creature*, is in Christ or a true Christian. All which S. Paul hath plainly taught us, in 1 Cor. 7. 19. Gal. 5. 6. 2 Cor. 5. 17. Those in whom the *Design of the Gospel* hath taken good effect, are indeed *Christians*, and none but such: in the success of that must needs lie the power of Christianity, and in nothing else. And therefore whosoever they are in whom the Genuine effects of Righteousness and true Holiness are conspicuous, we ought to look upon them as Living Members of that Body whereof Christ is the Head. Whoever are ready to profess their Faith in God and Christ and the Holy Spirit in all Scripture Phrases (without perverting their manifest and apparent sense) and lead a life answerable, for ought we can discern, to the clear intimations of our Saviour's will, and all the Rules plainly laid down in his Holy Gospel, (though it should not be their fortune to concur with us in all our sentiments) it is our duty to judge them to be indued with all the Essentials and integral parts of Christianity;

nity, and accordingly to carry our selves towards them: Or we shall offer them too great a temptation to suspect, that we our selves are ignorant wherein they consist, and for all our great Profession are void of them.

There is one thing more which I cannot forbear to add concerning the weighty and most important point we are now discoursing, and which contains the summ of all that need to be said about it, *viz.* That it is impossible we should not have the *Design of Christianity* accomplished in us, and therefore that we should be destitute of the power of it, if we make *our Saviour's most excellent Life* (a short account of which we have been in this Treatate presented with,) the *Pattern of our Lives*; if we write after that Fair Copy he hath therein set us, if we tread in his Blessed Steps, and be such, according to our Measure and Capacity, as we have understood he was in this World. Those that sincerely and industriously endeavour to imitate the Holy Jesus in his Spirit and Actions, can never be ignorant what it is to be truly Christians; nor can they fail to be so. And if the History of his Life
were

were more perused and minded, and that he designed to be therein our Example (as both he and his Apostles have often enough assured us he did) were more seriously considered, it could not possibly be that the Design of his Gospel, and that wherein consists the power of Godliness and Soul of Christianity, should be by so many so very miserably mistaken, as we see it is.

THE
CONCLUSION.

WHat remaineth now but that we sedulouſly and with the greateſt concernedneſs betake our ſelves to find that, which hath been proved to be the *Deſign of Chriſtianity*, accompliſh'd in our Hearts and Lives.

That we endeavour above all things in the *World to walk worthy of the Vocation* wherewith we are called; and that our *Converſation be as it becometh the Goſpel of Chriſt*: And by that means make it appear to our ſelves and others that we are not in the number of thoſe wretched Souls on whom the knowledge of the moſt incomparable Religion is merely thrown away, and beſtowed to very ill or to no purpoſe.

That we place the *Kingdom of God* not in word, but in *Power*; and our Chriſtianity not in letting our Tongues looſe, but

but in bridling both them and our exorbitant Affections.

That we make less Noise, be less *Disputations*, and more *Obedient*; That we *Talk* and *Cavil* less, and *Be* and *Live* better: As well knowing, that an objecting, quarrelsome and wrangling humour serves to no better end than eating out the heart and life of all true Religion.

Let us Exercise our selves unto Real and Substantial Godliness, and in keeping our Consciences void of offence both towards God and towards men; and in Studying the Gospel to inable us not to *Discourse*, or only to *Believe*; but also and above all things to *Do well*.

Let us esteem Christianity a Principle of such Vigour, Spritelines and Activity, as to be assured of nothing more than that it cannot possibly *Be* where it doth not *Act*; and that the lives of those that are indued with it cannot but bear witness to the Force of it.

Let us do what lyeth in us to Convince our *Atheists* that the Religion of the Blessed

Blessed Jesus is no trick or Device ; and our *Wanton and Loose Christians*, that it is no *Notional* business or *Speculative Science*, by letting them see most Excellent effects produced in ourselves by it: By shewing them how Sober and Temperate, how Chaste, how severely Just, how Meek and Peaceable, how Humble, how Patient and submissive to the Will of God, how Loving and Charitable, what Contemners of this World and Considers in God we are enabled to be by the Power of it.

Let us declare that we are not mere Professors of Faith in Christ Jesus, by doing Acts worthy of such a Faith: That we are not barely Relyers on Christ's Righteousness, by being Imitators of it, *by being righteous as he was Righteous*: That we do truly believe the Christian Doctrine, by chearfully complying with the Christian Precepts. Hereby let us know that we do *indeed* know him, that we keep his Commandments.

1 Joh. 2. 3.

πάντες
τὸ δέλημα
τὸ θεῶν τὸ
Pag. 288.

By our care thus to do shall our minds (as hath been shewn) be inlightned in all
δέλημα γνώσκω. Clem. Alexandrin. Stromat. Lib. 1.

Necessary

Necessary Truth. It was by their care to *Do* the Will of God, that the Primitive Christians obtained the right *Knowledge* of it. And there is no such Method for the acquiring of all useful knowledge as this is.

By this means shall we also be kept Constant in the True Profession of the Faith. The *Obedient* is the only Christian that is out of danger even of a Total Apostasie; nor can there be any sure hold of any one that is not Obedient. He whose Great Design it is to keep the Commandments of God and his Son Jesus, is the only Solid, Stable and Settled man. Our Saviour hath likened him unto a *Wise man which built his house upon a Rock*, which, notwithstanding that the rain descended, and floods came, and the winds blew and all beat upon it, fell not, *because it was founded upon a Rock*. Mat. 7. 24. And on the contrary he hath compared those that *hear, but do not* his sayings, to a *Foolish man which built his house upon the Sands*; which when assaulted by a Tempest, fell; *and great was the fall of it*. 'Tis no strange thing to see a very highly *Professing*, if he be not as conscientiously *Living* a Christian, tossed up and

and down like a wave of the sea, and carried away with every Wind of Doctrine: but so will not the *Obedient* Person be. He may ('tis confessed) alter his opinion in the *less weighty* and *more obscurely delivered* Points, but those which belong to the main *body* and *substance* of Christianity, and are *plainly* revealed, as all such are, he will inseparably adhere to.

By this means will our Knowledge be sanctified and made useful, but without the care of Obedience it will be utterly unprofitable, nay of very hurtful and mischievous Consequence. Whatsoever Christian knowledge is not impregnated with answerable Goodness, but is unaccompanied with Christian Practice, is not only an *insipid* and *jejune*, but also * a *flatulent* thing, that in stead of *nourishing* is apt to swell and extremely *puff up* the Souls of men; I mean, to make them proud and highly opinionated of their own worth, censorious and contemners of other People, and of a conceited and pragmatical, a contentious and unpeaceable behaviour. And there is no man but may observe too too many of our great pretenders to Christianity unhappily Exemplifying and demon-

demonstrating by their practises this sad truth.

By this means, shall we convince Gain-sayers more than by any Arguments: But they are never like to be perswaded that our *Judgments* are *Orthodox*, while they perceive our *Conversations* to be *Heretical*. Wicked men are an infinite discredit to any party they side with, and do it mighty disservice. I wish we of the Church of *England* did not know this by very woful Experience. And on the other hand, a good life cannot but be of exceeding great force to draw Dissenters to the embracing of our Religion. We see that mere Pretences to great Sanctity do strangely make Profelytes to several Forms, that have nothing besides to set them off and commend them. And as for obstinate Persons who are peremptorily resolved that they will by no means be prevailed with to come over to us, they will however be greatly disabled from reproaching our Religion, when they are convinc'd that it hath excellent effects on the Professors of it: Or at least, neither their Reproaches, nor any Attempts whatsoever against it, could then ever have

The Conclusion.

have success, or be able to do any thing to its considerable prejudice. Nor would that idle and senseless talk, whereby some Hot-headed people endeavour to prove us an *Anti-Christian Church*, be by many, if by any listened to, could they discern among us more *Christian Lives*: could they be once satisfied that we esteem it our Principal interest and concernment to make our selves and others really and *Substantially* good. *So is the will of God (saith S. Peter) that with well-doing ye may put to Silence the Ignorance of foolish men.*

1 Pet. 2. 15

By this means shall we pass chearfully through this sad world; and in the midst of our thoughts within us will solid comforts delight our Souls. Little do those think what Happiness they deprive themselves of even in *this* life, that place their Religion in any thing more than an Universal respect to their Saviour's Precepts. There is no true Christian that needs to be told, That the more careful he is to *obey God*, the more sweetly he enjoys himself: Nor, That a Vertuous and Holy Life doth several ways bring in a constant Revenue of Peace and Pleasure;

sure ; even such as no Earthly thing can afford any that deserves to be nam'd on the same day with it. Every good man feels that Christ's yoke is not less *Pleasant* than it is *Easie*, nor his Burthen more *Light* than it is *Delightful*: And that *all his ways* are, upon many accounts, *ways of Pleasantness*, and *all his Paths Peace*. So that were there no other Reward to be hoped for but what daily attends them, it would be most unquestionably our Interest to walk in them, and to forsake all other for them: And there is no one of Christ's Disciples that by *Experience* understands what his Blessed Master's injunctions are, that would be content to be eased, though he might of them: Or that would accept of a *Quietus est* from performing the Duties required by him, though he should have it offered him, even with the *Broad Seal* of Heaven (which is impossible to be supposed) affixed to it.

But, lastly, by this means shall we obtain, when we depart hence, *the End of our Faith, even the salvation of our Souls*. and arrive at a most happy and Glorious Immortality. By the pursuance of real
and

2 Tim. 4.

and Universal Righteousness shall we certainly obtain the *Crown of Righteousness*, which our righteous Redeemer hath purchased for us, and *God the Righteous Judge* will give unto us. An *exceeding and Eternal weight of Glory* we shall assuredly reap, if we faint not and be not weary of Well-doing.

Rom. 2. 10

Glory, honour and Peace is the undoubted portion of every Soul that worketh good.

Rev. 22. 14

And *Blessed are they that do his Commandments, for they have right to the Tree of Life, and shall enter through the Gates into the City.*

But if on the Contrary, we foolishly satisfy our selves with an *ineffectual Faith* in Christ, a *notional knowledge* and *empty Profession* of his Religion, or a meerly *external* and *Partial Righteousness*; these will be so far from intitling us to the *exceeding great and precious Promises* of the Gospel, that they (at least the three former) will much heighten our misery in the world to come, and excessively aggravate our Condemnation.

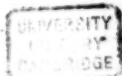
Let

The Conclusion.

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Let us hear the Conclusion of the whole matter ; Fear God, and keep his Commandments (from a Principle of Love to him and them ;) for this is the whole of (the Christian) Man.

The End.



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